



Freemasonry *Explained*

Based upon research by Willie Martin

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Freemasonry

"The governments of the present day," spoke Benjamin Disraeli, former Prime Minister of England, "have to deal not merely with other governments, with emperors, kings and

ministers, but also with the secret societies which have everywhere their unscrupulous agents, and can at the last moment upset all the governments' plans."

"It is not emperors or kings, nor princes," said Cardinal Manning a year later, "that direct the course of affairs in the East (i.e. the Balkans). There is something else over them and behind them; and that thing is more powerful than they."

"Including almost every nation," wrote Leo XIII a quarter of a century still later, "in its immense grasp it unites itself with other sects of which it is the real inspiration and the hidden motive power. It first attracts and then retains its associates by the bait of worldly advantage which it secures for them. It bends governments to its will sometimes by promises, sometimes by threats. It has found its way into every class of society, and forms an invisible and irresponsible power, an independent government, as it were, within the body corporate of the lawful state."

All these words apply with even greater force today.

Within the bosom of almost every State in Europe and America there exist at the present time secret societies firmly established and actively functioning. Like a parasite embedded within the human body, which needs must be a constant source of pain, disease and unrest, these underground associations are something apart from the natural life and activities of the State. They are linked up directly, or indirectly by a community of principles, aims and methods, with the great International Masonic Order, controlled and financed from behind the scenes by the "Learned Elders of Zion". Aided by international finance, the press, and other more unscrupulous means, Freemasonry and allied forces can paralyze legitimate government activities and thwart its endeavors for the protection and prosperity of the people.

During the past two centuries Freemasonry has been an ever-growing power in European and American politics, taking an increasing role in directing the course of events, until today it is almost a super-government "bestriding our narrow world like a colossus."

Freemasonry is the central enemy of the Christian Church. The partial dechristianization of France, the unification of the German States under an anti-Christian hegemony (1871), the temporary destruction of the Papal monarchy, the Portuguese revolution, the constant upheavals and revolutions in South America, and the ruse of Bolshevism have all worked under the guidance and with the aid of secret societies among which Freemasonry is the paramount.

Today we see an apparent paradox wherein the government of the capitalistic United States aids and abets the disruptive and tyrannical measures of anti-Christian government of Mexico, which (unknown to the average American citizen), is avowedly Bolshevist in principle and aim, and openly professes a close alliance with Russia. We also see the capitalistic press in a conspiracy of silence or misrepresentation regarding Mexico.

The phenomena ceases to be strange when we recollect that the capitalistic press, the governments of America, Mexico and Russia, apparently antagonistic to one another in many

ways, are all equally Masonic and more or less under Jewish control or influence.

Hence, in past years, when Italy and Spain attempted to revert from Liberalism to restore something of a Christian régime, the leaders of the movement in each case made it one of their first cares to suppress or expel the Masonic secret societies. The results are familiar to every student of contemporary history.

The forces of international Freemasonry (Judaism), through the press and the news agencies, have carried on a persistent campaign of misrepresentation against the newly established governments. Obstinate efforts were made in both countries to overthrow them by assassinations or uprisings; although in the meantime the restored Christian organizations, incomplete and confronted with difficulties as they were, had inaugurated a new era of security, prosperity and social peace. Freemasonry exerts its influence beyond political and military spheres as its more subtle and permeating activities are in the social and intellectual life of the people. During the past two hundred years Western society has become permeated by Masonic and Liberal principles which operate as a dissolvent on the whole Christian system.

The striking contrast between the tenor of the repeated Papal pronouncements on Freemasonry (the strength and uncompromising character of which have never weakened or wavered during the past two thousand years), and the attitude of so many well-meaning Christians towards it, seems to be an indication of the extent to which the Masonic and Liberal mentality has interpenetrated our public life. This attitude and the prevailing ignorance among the Christians' teaching as to the real character of Freemasonry, and Judaism, are an effect of the Masonic characteristic of Jewish methods; and which has led a great Christian publicist to say that modern so-called history is largely a conspiracy against the truth.

Mr. Belloc has called attention to the conspiracy of silence in regard to the "Jews" which is (or was until recent times) so noticeable in English society and English literature. Up to the post-war period, or at least up to the Russian revolution, there existed an unwritten rule prohibiting all special reference to the "Jews" as such; while all the time the leading members of the Jewish nation were silently interpenetrating the higher ranks of English, French and American society and gradually winning control of nearly the entire economic and political life of the three nations.

Nearly sixty years before, the penetrating mind of Bishop Ketteler had observed a similar phenomenon in regard to Freemasonry. German and French publicists, historians and university professors, themselves predominantly Masonic, scarcely ever referred to Freemasonry in their ordinary writings or public lectures; although some of these same men knew well, and actually described in works destined only for Masonic readers the dominating influence of the Masonic movement upon public life. "By a general consent or conspiracy," wrote Ketteler, "among European writers Freemasonry alone is regarded as a sacrosanct subject, which no one must touch upon. Everybody fears to speak of it as if it were a kind of

evil spirit. This strange position of affairs is of itself a proof of the immense power which Freemasonry exercises in the world."

Although there is a considerable mass of continental literature, especially in French, German and Italian, dealing with Freemasonry from the Christian standpoint, there is very little of the kind in English.

Indeed, the seventeen-page article in the "Catholic Encyclopedia" by Herman Gruber, a German Jesuit, is (until this book), we believe, the only comprehensive study of Freemasonry in the English language. How small has been the interest taken in the subject among English speaking Christians is further illustrated by the fact that there is no English version of the Papal condemnations of Freemasonry.

All this would at first sight seem strange in view of the fact that the English speaking countries are the real stronghold of Freemasonry, while they contain at the same time countless Christians. The explanation is that the large Christian population, the greater part of which is of the Anglo-Saxon and Germanic people, nowhere forms a homogeneous Christian body maintaining its own Christian social system and traditions.

They are scattered over immense areas, intermingled with non-Christian or anti-Christian populations like the Christian communities of the early centuries within the Roman Empire: or if homogeneous, or mostly so as in America, they have had a Liberal social system forced upon them. They are thus largely out of touch with True Christian culture and tradition; and have to maintain a constant struggle in defense of the bare essentials of their Christian life. It is clear that in such circumstances a Christian social literature must be slow growing.

Apropos of all this the words of Ed Eckert, are worthy of consideration: "No statesman can understand the present epoch, nor the motives underlying international events, nor the developments in the political and social life of the nations, nor even the very meaning of certain current phrases and terms, in a word, he sees only the facts but cannot fathom their import, and knows not what attitude to adopt in their regard, unless he has made a profound study of Freemasonry and has made himself master of all that appertains to its character and activities."

It is peculiarly difficult to treat the subject of Freemasonry with justice and accuracy, and to avoid saying too little or too much. The veil of secrecy under which Freemasons usually strive to hide, not only their activities and aims, but even their moral and philosophic teaching; the ambiguous character of the formulas they employ; the apparent inconsistency of the policies they adopt of support at different times or in different places.

All conspire to make the subject obscure and elusive. Again, the ingrained belief of many Irish and English Christians, well informed in many other subjects, that Anglo-American and Irish Freemasonry is something different from Continental Freemasonry, and is comparatively harmless if not praiseworthy; and the fact that this belief is sincerely shared by many Freemasons themselves, make it harder to convince the average inquirer of the pernicious

character of all Freemasonry, and the perils to religion and society, and above all to our own country, which it contains.

Martin L. Wagner in his book *"Freemasonry"* relates that: "The essence of Freemasonry, that in its peculiar religious ideas, and doctrines, has survived from the periods of remotest antiquity until the present time, and continues with a persistence that is marvelous."

"It is diffused over the whole habitable portion of the globe. Like the mysterious force or energy in nature upon which it is based, the essence or data has been constant, but the forms in which it has found expression, have varied in the different ages and among different people. The marvel lies in this persistence."

"Crushed in one form it arises in another. Outlawed or exposed in one institution it evades detection by taking refuge under a different name, ritual and symbolism. Though the old "temples" in which it thrived in the past ages have either been destroyed, or fallen into decay, it erects for itself a new one, in which it propagates its doctrines."

"Like that mysterious life energy in nature, which perpetually dying renews itself in like, similar, yet different forms, so its peculiar religious ideas and doctrines dying with the decadence of the old satellites reappear in like, similar yet different institutions and cults."

"In its modern form, and organization, Freemasonry has had a checkered career, although it seems to defy all forces that tend to disintegrate institutions. Nor do we expect that this Interpretation will materially diminish its strength, curb its power, or check its progress."

"So long as there is unregenerate human nature, so long will the root of Freemasonry find a congenial soil, and keep alive the organization in some form. Exposure may check it and induce many of its followers, who have been lured by its pretenses, to repudiate it, but the thing itself doubtless will continue to live in some form."

In 1826 when Wm. Morgan published his "Exposure" there were 50,000 Freemasons in the United States. On the strength of that exposure, 45,000 left the order, because they thought what Morgan made public was the essence of Freemasonry, whereas it was merely the form, the clothing, the cloak in which the real doctrine, was concealed and veiled.

Continental Masonry was little if any affected by Morgan's exposure because the craft there discerned the deeper meaning of the ritual and monitorial Lectures, while the comparatively few American Masons at that time, apprehended its true recondite teachings. These latter knew the Narrative, but not the Doctrine.

Since then the order has grown rapidly in numbers, popularity, and in influence, so that at present (1921) there are about 1,500,000 Masons in the United States and a great number in foreign countries. It has become a world wide organization, so that it is literally true that "in its language men of every land converse."

There is a reason for this persistence of Freemasonry, for this rapid recovery from what was then thought to be its death blow, and for this rapid growth. Masons contend, and we believe the contention is well founded, that Morgan's Exposure does not expose the essence, the

doctrines of Freemasonry. Unless there be given the key to Freemasonry, these exposures are of no material value. They present only the exoteric side of Freemasonry.

To perceive the esoteric side, or the real teachings, the key for the interpretation of its ceremonies, allegories, and symbols is essential. These exposures by seceding Masons, exhibit only the trappings, in and under which the essence of Freemasonry, is concealed.

This essence of the institution, the real Freemasonry, does not consist of the forms, grips, ceremonies, symbols, nor of the ritualistic ceremonial, nor of the monitorial instruction. The real Freemasonry lies concealed beneath these, and is as densely veiled to the Mason as to the profane, and the key to it, "not one Mason in ten thousand possesses, not even suspects that it exists."

The Secrets of Freemasonry Are Not Taught In The Lodge

The facts upon which the ritual is based are old and have become obscure, or forgotten, or lost in the ritualistic accretions so that it is necessary for the Mason if he would understand Freemasonry, to recover that meaning.

The large majority of the craft do not comprehend these facts because of the dense veils thrown around them. They see and learn only the outward forms, and the less the ignorant Mason knows, the more will he admire and believe.

What then is this thing which constitutes the mystic tie that holds its adherents in such a compact brotherhood? What is it that defeats all efforts to weaken it or to destroy it? It is the peculiar religion, which constitutes the essence, the life, the heart, the soul of this institution.

The organization, despotic in its government, its oaths, horrible in their penalties, its ceremonies, impressively solemn, its secrets, mysteries in their nature, are all designed to conceal and to protect from profane eyes, this Religion. Religion is its mystic tie.

Religion has ever been and is even now the most powerful factor in human activities. In some form it has been the motor back of the commanders of the armies, and of statesmen that founded the great world empires of the past, that animated and upheld the most despotic governments, that fomented the bloodiest revolutions, that precipitated nations into sanguinary conflicts and that united alien peoples into almost indissoluble unions; that established the most arbitrary and despotic priest craft, enforced intellectual thralldom, and the tyranny of rulers. It has instigated, sustained and justified the most dastardly, atrocious, barbarous, and licentious acts in human annals, as well as the most liberal, just and pure.

It has inspired the erection of the most stupendous, most elaborate, and the most costly structures as monuments to its power, and as shrines for its gods. It has produced the finest specimens of art, voiced the sweetest and holiest of song and inspired the loftiest flights of the intellect in all the realms of human knowledge. It has transformed human perverts into saints, and changed moral creatures into demons of lust, fury, and crime.

It has enabled timid women and children to defy the threats of tyrants, and smile upon the terrors of the dungeon, flames, and death. It has cemented brotherhoods and cults into unions which defeat the sagacity of statesmen, the erudition of jurists, the skill of marshals, the power of kings and the anathemas of popes, to destroy. Religion is without doubt the most powerful motor in man, and religion is the motor in Freemasonry.

Freemasonry in its chief and essential features, IS a Religion, and as such it has marks and elements which are peculiar to itself but which also differentiate it from Christianity. These vital and essential elements in this religion are not spiritual facts and spiritual mysteries, but Carnal and Psychical, the facts of life and the mysteries involved in the generation and reproduction of life, and from their nature appeal most powerfully to man.

They relate to the living principle in man and to his dominant passion namely the desire to procreate. They therefore excite the passions, awaken the emotions, impress profoundly his mind, and engage most deeply his thought.

That there should exist a certain amount of misunderstanding both within and without the Order as to the real aims and nature of Freemasonry is inevitable, even independently of any fraudulent desire of secrecy or misrepresentation on the part of the Order itself.

Thus, to take one notable example, what ignorance do we not sometimes find even among Christians, not to speak evil of Masonry, of the real spirit and teachings of the Order. Even of those that are imbued with the True Christian spirit how small a percentage are capable of analyzing it or explaining it to others or pointing out its essential opposition to the spirit of Christianity, because almost everyone has a family member who is either a Mason or an Eastern Star; and not wishing to believe that their loved ones could possibly belong to such a Satanic organization.

If this is true of the Christian Church, notwithstanding its open declaration of its doctrines, practices and aims, and its continuous efforts to make them understood by all, is it such a matter of wonder that there are multitudes of Freemasons, at least in the outer circles of the Order (and high officials are often only in the outer circles) who, although staunch supporters of Freemasonry, know in reality little or nothing of the real aims and character of the Order to which they belong and which they support?

It is true that the oaths of absolute secrecy which all take, and which are manifestly unlawful, seem to preclude the possibility of entire good faith (at least in the case of members that are thoughtful or intelligent), but they are consistent with ignorance of the real nature of Freemasonry.

But in addition to all this, Freemasonry is far from being an open and honest association like the Christian Church. The latter, even from the beginning, "lays all its cards on the table." It will not receive a neophyte till he is made fully aware of the teachings he has to accept and the manifold obligations he is undertaking. Freemasonry, on the other hand, is a secret society.

We believe that we have shown in this book the real character and aims of the Order is to deceive, at least in part, not only the outside public, but even the vast majority of their own

members. Hence these latter are utilized as instruments for purposes which they do not understand, while they are solemnly sworn to secrecy even as regard to the very little which they may actually know.

Masonic Benevolence: First as to Masonic benevolence. We do not deny that many individual Freemasons, at least of the outer circles of the Order, are men of natural goodness and kindness.

It is also true that Masons assist each other a good deal, and that in America, as in all countries in which Masons have secured influence and power, non-Masons, and especially Christians, have to suffer from the systematic and oftentimes unscrupulous partiality which Freemasons show, even in the exercise of public functions, toward members of the Craft. It is true, moreover, that Masons, even in their corporate capacity, do sometimes take part in works of benevolence or philanthropy.

But Masonic benevolence as such is of a type quite different from that upheld and enforced by Christian teaching. It has no reference to the love of Our Divine Lord, whose divinity Freemasonry does not recognize, nor to the spiritual welfare of either giver or recipient; and is practically confined to the members and dependents of the Craft. It is in fact purely or mainly utilitarian, and is one of the means utilized to win credit for Freemasonry with its own lower grades and with outsiders.

Freemasons' Belief in God: Secondly, as regard to the belief in God, which the Anglo-American have to profess. It is well known that the symbolic and somewhat cryptic term, "The Grand Architect of the Universe," by which they designate their God, does not necessarily mean a personal God in the Christian sense, and that the profession of faith in the Grand Architect, which the English-speaking Masons still retain as one of the "landmarks" of their sect, is so vague that practically any kind of Atheism, Materialism, Pantheism, or Polytheism may be covered by it.

It can be shown conclusively from authentic Masonic documents that the Masons' "Grand Architect" is very far indeed from being identical with the God of the Christians, and that the phrase is in reality of a formula, which may be used to indicate the object of worship chosen by the particular individual that uses it, whatever that object may be; besides in real esoteric Masonry, which is the center on which the whole order pivots, the object of worship, is a material and not a spiritual being, or if a spiritual being, that being seems to be none other than Satan, the spirit of evil, and is proven by Albert Pike in his book "Morals and Dogma."

The formula of the Grand Architect . . . is the most large-minded and righteous affirmation of the immense principle of existence, and may represent as well the (revolutionary) God of Mazzini as the Satan of Carducci (in his celebrated Hymn to Satan); God as the fountain of love, not of hatred; Satan as the Genius of the good, not of the bad.

Freemasonry and Christianity: It is untrue that Masonry inculcates or Implies any kind of belief in Christianity! Even the English Masonic manuals distinctly repudiate any such claim. We

read: "It does not even require of the members of the Masonic order a profession of Christianity; but freely admits Jews, Mohammedans, and others who reject Christian doctrine." Again, Albert Pike, admittedly among the best and most authentic exponents of Masonic teaching, wrote: "Masonry propagates no creed except its own simple and sublime one taught by nature and reason. There never has been a false religion in the world. The permanent, one, universal revelation is written in visible nature . . . There is but one religion, one dogma, one legitimate belief."

In other words the religion of Masonry is Naturalism, the very antithesis of Christianity. Again, not only is it untrue that Freemasonry requires or imposes a belief in Christianity, but the very contrary is the case. For the one and only thing in which Freemasonry is everywhere and always consistent with itself is antagonism to Christianity.

[Its Anti-Social Principles:](#) The natural organization of the family is also undermined. Governments often refuse to see in it the indivisible and fundamental unit in the social organism. It is deprived of its religious consecration which even the pagan nations of previous ages usually retained; and the principle of allowing the individual to dispose freely of the hereditary family homestead or estate had undermined its stability by removing its economic foundation.

The right of private property, which from time immemorial has been at the basis of society, is now attacked; and new combinations and arrangements are conceived for employing and feeding the masses of humanity. Again, the natural organization of labor (founded upon reciprocal duties and rights as between master and man) which is traditional everywhere and in all periods of recorded history has been upset.

[The man is proclaimed the equal in all respects with the master:](#) while the latter is exempted in the exercise of his property rights from all natural duties and responsibilities towards the man. The result is the unnatural and destructive class war now raging or being stirred up in most countries of the civilized world.

[Masonic Moral and Social System:](#) In the Christian concept of society, morals as well as social rights and duties are founded upon man's relation to God and the example and teaching of Our Divine Lord.

The whole Christian organization of society has been erected upon this basis. In the Masonic idea human virtue and morality are independent of the Deity, and the Law of Christ whose Divinity is ignored or denied. Hence, Freemasonry is essentially opposed to Christianity and destructive of the Christian organization of society. It is Naturalism, which may be described as a scientifically elaborated system of paganism.

The following extracts from a very able and remarkable address delivered by the Belgian Liberal and Masonic leader, Goblet d'Aviella, at a select Masonic gathering in Brussels (1877), will serve to illustrate more fully the essential opposition of Freemasonry to Christianity: "Experience proves that this program (of negation and destruction) is not sufficient if we are to battle with devotedness and enthusiasm . . . against a Church which is doubly powerful owing

alike to its rôle in the past and its lofty aspiration for the future, which excels in the skill, the numbers and the discipline of its adherents, which addresses itself to every age and sex and rank in life, which binds its members to itself by so many and such powerful bonds in every sphere of human activity.

To meet such an adversary with weapons equal to his own, the Liberals have to complete their program by a consistent system of positive teaching, envisaging men in every relation and aspect of human nature, and enabling them to solve the great problems of modern society. Such a system will supplement the political associations by giving them a rallying-point on a moral, philosophical, religious and social plane . . . The Masonic lodges are the only places in which one can study and formulate with fullness and scientific objectivity the whole series of problems which affect men's rights, duties, mutual relations, and final destiny . . .

Freemasonry being at the same time traditional and progressive, local and cosmopolitan . . . transcends time and space. It rests on traditions whose origin is lost in the twilight of history: it possesses a symbolism whose mystic beauty does not exclude an actual beauty of its own. It has in fine an imposing ceremonial to lend sanction to all the solemn facts and realities of life. It is by means of this fullness of organization that Freemasonry is in a position to rival its great enemy, the Christian religion. It is thus that it becomes the natural, I will even add the necessary, complement of Liberalism . . .

Impress therefore on your neophytes that Freemasonry is not, as some superficial observers suppose, a child's play, a convivial society . . . much less a purely benevolent institution, or even a replica of our political associations . . . Tell them that Freemasonry is above and beyond all a school of perfection and scientific formation and propaganda, a sort of laboratory where the great ideas of modern social life are combined and fashioned into a consistent whole with a view to their propagation in the world outside in a tangible and practical shape. Tell them in one word that we are the philosophers of Liberalism. Tell them all this, but with the reserve which Masonic secrecy requires."

From its own description of itself, Masonry is to be regarded as a Religion, that is if one can conceive religion without a god. It has to do with "divine truth," and has its special system of morals and worship and its own peculiar liturgy, ritual and symbolism. It aims, like the Christian Church, at training the mind and molding the character of its members in accordance with its own peculiar ideals, and strives to propagate its tenets and morals among all mankind. The works of Ragon, Pike, Mackey, and other Masonic authors are largely occupied in unfolding the Masonic doctrines concerning the ruling powers of the universe, and describing the rites and observances by which man is to render due homage to them.

A.G. Mackey writes, and all Masonic authors corroborate his words: "Masonry is undoubtedly a religious institution . . . its religion being of the universal kind, in which all men agree." Hence, Masonry as a religion is the very antithesis of dogmatic Christianity, which is Catholicism. It is at best some kind of common denominator which belongs equally to all religions (except the true one) and none, a religion in which Protestants, pagans, idolaters,

Mohammedans, Hindus, Parsees, Buddhists, Theosophists, Mormons, etc., may all meet on common religious ground. Christians, however, are excluded, for the true religion cannot vary or contradict itself. Hence, both Christian and Masonic authorities agree that the two systems are mutually exclusive.

In order to appreciate fully the implications contained in the universality of the Masonic creed, which is a fundamental principle in Freemasonry, we must remember that the Freemasons put forward their system as supplying a perfect and all-sufficing religion, "making a man complete in morality and intelligence, with a state or religion added to ensure him the protection of the deity, and to guard him from going astray, so that 'nothing more can be suggested which the soul of man requires.'"

Hence, Masonry is meant to be a complete religious system, whose fundamental principle is a recognition and worship of "The Grand Architect of the Universe." Those who are only in the outer circles of the fraternity may not at first understand who or what that Grand Architect is. Little by little, however, the system and all that underlies it become more apparent; and, as the initiated studies the symbolism and ritual more deeply, he comes to realize the full worth of that moral, intellectual, and religious formation which Masonry imparts, and which "contains all that the soul of man requires."

Owing to the policy of deception which Masonic leaders avowedly adopt, it is difficult to analyse with accuracy and certitude the essence of the underlying religion of Masonry, and we shall not attempt the analysis here. Suffice it to say that the real inner Masonic religion upon which the whole system hinges is founded upon some type of Cabalistic or Jewish Pantheism, and implies, or is, a deification and worship of unregenerate humanity. Its degrading character is indicated sufficiently for our present purpose by the nature of the symbolism and cult with which esoteric Masonry is associated. According to the vast majority of the great Masonic authors, the Masonic secret cult is derived from the ancient "mysteries" of India, Egypt, Persia, Greece, and Rome.

These mysteries are nothing more or less than those obscene and undescrivable forms of worship, in which the generative processes of nature, symbolized by the human organs of reproduction, were the object of licentious homage. That this worship is the real pivot of the Masonic religion, and the center of Masonic ritual and symbolism, incredible as it may seem, does not admit of reasonable doubt. For although it is denied by some Anglo-American writers, such as the English Oliver, their denials and their attitude show inconsistency and, in face of the overwhelming evidence to the contrary, cannot be seriously maintained.

Hence, whatever one may hold as to the identity of the Masonic deity, called the Great Architect, namely, whether or not it be Satan himself, this much at least is certain, that the religion of Masonry is closely connected with the most hideous and degraded of the pre-Christian cults, one which is commonly believed to betray the direct and immediate influence of the Evil One.

Most of the Masonic symbolism, in its original and proper meaning, refers primarily to the Solar and Phallic worship, associated with the mysteries above referred to. This fact is testified by the great authorities of Anglo-American Freemasonry: Pike, Mackey, Thomas Webb Smith, William Preston, and Hutcheson. Ragon, the "Sacred Author," adds his testimony to that of the Anglo-American writers. Ragon expressly says that the Masonic God is the God of the Pyramids, thus identifying the Masonic cult with the religion of the ancient Egyptians; and this epitome of the Masonic creed is fully justified by the interpretation of the Masonic rites and symbols furnished by Ragon himself, and the recognized Anglo-American Masonic authorities. In order to convey a succinct but intelligible account of this difficult portion of our subject which, to be frank, we fear to handle, we believe we cannot do better than transcribe a passage from the "Lyceum," pp. 224-225 written several years ago, in which the distinguished writer already referred to, with a pen more skilled than ours, strives to convey, "within the limits which respect for his readers imposes . . . what, according to the authorized interpretation . . . of the Craft, is the symbolical purport of the rites admitting to one or other of the Masonic degrees.

The three first degrees of the Order -- those of the Apprentice, of Fellow Craft or Companion Mason, and of Master Mason, common to all the rites of Masonry are known as symbolic degrees. The candidate is admitted to them by a series of fantastic ceremonies, which we need not describe in detail . . . the full significance of which . . . is not yet revealed to him. He learns nothing but the symbols and the sacred words themselves. He is besides copiously edified by allusions to God and the Bible, the deeper meaning of which is withheld till he reaches the higher degrees of the Order. Indeed, it is not till he arrives at the thirty-third degree (in the Ancient Scottish rite) that of Sovereign Grand Inspector-General, that the genuine 'mysteries' which underlie these outward forms are laid bare to him. When the final stage of the illumination is reached he learns such truths as the following: 'The rite of initiation for Apprentice Masons represents in dramatic fashion the origin or birth of the Nature of God, of the Great All. It imports the non-existence of a supernatural personal God . . . It signifies that no being is wholly material, that the two principles, matter and form, male and female, are always two in one and one in two, eternally generating. It signifies that God is a bi-sexual being, a hermaphrodite, and that creation is the beginning of the process of generation.

The initiation rite of the Second Degree represents the normal condition of the Nature of God, always in labor, always generating. It imports that God is a hermaphrodite, that His name has always signified the God of Generation . . . Jehovah . . . signifies He-She, that is, the two sexes in one. . . . The dual principle, male and female, is represented by the square and the compass: by the compass, symbol of Osiris, the male; and by the square, symbol of the earth, Isis, the female.

The initiating rite of the Master's Degree introduces us to the story of Hiram, one of the architects of Solomon's Temple, as related in the Targum. But Hiram must be regarded here as an allegorical being, symbolizing the 'Grand Architect of the Universe.' In this rite the process

of generation is represented as complete; God and the name of God, which the candidate is supposed to have been seeking, are discovered. The name of the deity thus revealed is Moabon -- the name given to the child of Lot and his daughter, the earth. This deity is also called Mac-Benac, 'Offspring of Putrefaction,' inasmuch as death and decomposition must precede the beginning of life; and the seed must die before the plant lives.

This (says Ragon) is the important phenomenon, the ineffable mystery, the key of nature which the ancient sages succeeded in discovering, and which they adopted as the basis of their doctrines, and the subject of their legends . . . the Legend of the Ages. Understood according to this interpretation, the revolting atrocities of Saturn, and of the incestuous Phaedra, etc., are nothing else than interesting enigmas, which involve facts well worthy of being handed down to us.'

It is not necessary to pursue the explanation further, or to introduce you into the still deeper "mysteries" of Masonry. We spare you any description of the ritual of the higher degrees, such as the blasphemous profanations of the history of the Last Supper and death of Our Divine Lord Jesus Christ, which occur in the ritual of initiation into the eighteenth or Rose-Croix degree. What has been said so far, and will be said later, will suffice to illustrate the character of the "divine truth," the discovery and propagation of which are represented as the essential scope of Freemasonry; and to indicate that nature of the peculiar system of morality which Masonic allegory veils, and its symbols illustrate.

It is easily understood how inveterate the antagonism between Freemasonry and Christianity; they are opposed to each other as uncompromisingly as light is to darkness, goodness to evil, or as Satan is to God.

[The Masonic Secret:](#) From the authentic definitions of Freemasonry which we have already quoted, as well as from other authoritative Masonic writings, we gather that the descriptions given by Freemasons themselves of the character and aims of the Masonic association are not to be interpreted in the obvious sense of the words used, but have allegorical and symbolic significations. "Almost every one of the ancient Masonic symbols," writes Albert Pike, "has four distinct meanings, one, as it were, within the other, the moral, the political, the philosophical, and the spiritual meaning."

Thus, according to the same authoritative witness, Hiram, Christ, Molay are regarded as symbols representing "Humanity," seeing that they were each and all the apostles of "Liberty, Equality, and Fraternity;" the cross is by no means a specifically Christian symbol but, as it is hinted, is closely connected with a certain peculiar cult, does not at all refer to the sacred Passion of the Lord Jesus Christ, but is Masonically read "Igne Natura Renovatur Integra" (all nature is renewed by {Masonic} fire); for the regeneration of nature by the influence of the sun symbolizes the spiritual regeneration of mankind by the sacred fire of Masonry as a purely naturalistic institution. Christ dying on the cross is for Masonry "the greatest among the apostles of Humanity, braving Roman despotism and the fanaticism and bigotry of the priesthood."

From Masonic official documents we also know that the vast majority, even of the Masonic brotherhood, do not understand the full trend or purpose of Masonic teaching and activities. They are instructed only by slow degrees, and are admitted more and more into the secrets of the Craft in proportion as they become morally attuned to the Masonic ideals, and thus capable of understanding the higher degrees of the Order.

"Part of the symbols," again writes Pike, "are displayed . . . to the initiated, but he is intentionally led astray by false interpretations." And again, "Masonry conceals its secrets from all except the Adepts, the Sages, and the Elect; and uses false explanations of its symbols to mislead those deserving to be misled."

The character of the inner Masonic religion, as above described, supplies one obvious explanation of the veil of mystery under which Masonry thus hides its real self; of the horrible oaths by which it binds its votaries, especially those of the higher degrees, not to reveal its secrets; and of the essential element of occultism which is so prominent a feature in every aspect of Freemasonry. These efforts towards profound secrecy are in no wise relaxed, even where the power of Freemasonry is predominant, and the Masons have nothing to fear from the interference of the civil authorities.

Why (writes Père Deschamps), now especially, when Masonry is everywhere protected and everywhere triumphant, why does it still continue to have its secret lodges, its initiations, its dreadful oaths? Manifestly . . . it is obliged to do so, for it has many things to hide, many secrets which public opinion would revolt from, and upon which it cannot afford to let in the light of day. In reality, however, as another writer truly says, Freemasonry has only one central secret, which is the pivot of the whole Masonic system, and which cannot be openly proclaimed to its dupes whether within the sect or without.

"Freemasonry is Satan's army on earth; it is in a certain sense Satan himself, the Adversary of God and of the children of God (True Israelites -- not "Jews"). It is revolt personified, the irreverent impious revolt that blasphemes against God . . . That is its secret, which is the foundation of all its symbolism in the high grades as well as in the low."

[Freemasonry and Satanism:](#) In all that we have so far said, the religion and morals of Freemasonry are only partially revealed, in as far, namely, as direct and conclusive proof may be drawn from their own official publications to which Cowans may access.

Limits of space and other reasons preclude us from discussing the deeper and more intimate nature of the Masonic secret: how far, namely, the Masonic cult is to be identified with the "formal" worship of Satan, the arch-enemy of mankind, and how far Satan physically co-operates in Masonic activity.

That this is the case is hinted at in some of the Papal condemnations. If one takes into consideration (writes the Editor of the *Acta Sanctae Sedis*) the immense development which these secret societies have attained; the length of time they are persevering in their vigor; their furious aggressiveness; the tenacity with which their members cling to the association and to the false principles it professes.

The persevering mutual co-operation of so many different types of men in the promotion of evil; one can hardly deny that the "Supreme Architect" of these associations (seeing that the cause must be proportioned to the effect) can be none other than he who in the sacred writings is styled the "Prince of the World." And that Satan himself, even by his physical co-operation, directs and inspires at least the leaders of these bodies, physically co-operating with them.

Concerning the question here raised, this may be said with certainty: Freemasons formally and expressly associate their sect and religion with the Phallic worship and the ancient pagan mysteries, and with the Bacchic rites practiced in ancient Egypt and Greece, and thence introduced into Rome, where the cult was made criminal and banned, even by the pagan Roman government.

A similar cult was practiced at least to some extent, even in the ages of Christianity, by not a few of the more degraded of the heretical sects that have sprung up from time to time. Among these were the early Gnostics, the Manichaeans, the Albigenses, and several other sectaries of the fourteenth and later centuries.

All these sectaries, although differing widely in many details of their doctrine and practices, show a certain family likeness; and all are claimed by the modern Freemasons as their exemplars, their predecessors, and their forebears.

Like the modern Freemasons, they had their secret signs, their initiations, their cryptic symbols, their uncanny ceremonials, and their horrible oaths. All, like the Freemasons, sought darkness, secrecy, falsehood, and evasion, and shunned the light of day.

It is certain that all these sectaries, notwithstanding their many-sided divergences, had in common some doctrinal elements and mystical cult which Freemasonry inherits, and which, whatever it be in itself, is not only opposed to Christianity, but is bitterly aggressively antagonistic . . . and shows an avowed and undying hostility to the True God!

An interesting side-light on this part of our subject is had from the opinions and discussions of Catholic theologians who treat the question of magic and diabolical interference in human affairs. It is the ordinary view that one of the demon's apparent objects in offering assistance to men is to gain worship for himself, and to wreak his spite on God by mimicry of the sacred rites of the Church, and by outrages on the Holy Eucharist.

It is also an interesting phenomenon that a certain well-defined consistency seems to run through almost all the teaching which professes to come from spirits in spiritualistic seances and such like. The demon strives to throw ridicule upon the dogma of Hell, and returns constantly to the suggestion that one religion is as good as another, profited that it is not the Christian religion.

How closely all this is connected with the spirit and teaching of Freemasonry it is not necessary to elaborate. The spirit of evil, although crafty and eminently protean, cannot alter his essential character, so that his different activities will always betray a certain fundamental similarity.

It is beyond doubt (writes Belliot) that there exists in the world today an organized religion, which is a veritable "religion of evil"; and that that religion is Freemasonry. Its god is identical with the deity worshiped by the Ophites (the extreme section of the Manichaeans) of old, in the shape of a serpent, and which, (as some authorities assert, the heretical section of) the Templars adored under the name of Baphomet.

In brief, it is Satan himself, with or without disguise. In fact, it has actually occurred on several occasions that Freemasons have openly celebrated the praises of the satanic god: In 1882, at Turin, where Carducci's "Hymn to Satan" was chanted in the crowded theater; at Palermo, where Ripsardi, another panegyrist of Satan, was received in triumph in a public school; at Geneva, where the standard of Satan was set up and honored during a public celebration (September 20, 1884); at Rome, where Professor Maranelli delivered in the course of the same year a public eulogium of Satan; at Brussels, where the Society of Free Thought gave a public conference on the Rehabilitation of Satan.

Again, it is undeniable that demon-worship is suggested by several of the Masonic rites and ceremonies; and that an atmosphere pervades them all, which, to put the matter mildly, is uncanny and repulsive to the Christian mind.

If this interpretation of Freemasonry be adopted, a full light is thrown on all its history, activities, and achievements; and it would seem that no other explanation can furnish an adequate key to its seeming contradictions, its lying spirit, its many-sided and apparently mutually-destructive tendencies.

[Freemasonry and Anti-Christ](#): It is outside our scope to discuss the difficult and complicated question touched upon by Pius X, and which, since his day, has received further light, as to whether, or how far Freemasonry is to be identified with Anti-Christ. "So extreme," writes that holy Pontiff in his first Encyclical, "is the general perversion that there is room to fear that we are experiencing the foretaste and beginnings of the evils which are to come at the end of time, and that the Son of Perdition, of whom the Apostle speaks, has already arrived upon the earth." Many years have passed since these words were addressed to the Catholic Church; and few will deny that today the reason for fearing what the (so-called) Holy Father suggests are much graver than ever before.

Without committing ourselves to any opinion on so uncertain a subject, we will close this portion of our sketch by a striking passage, in which Rev. T.A. Burbage, writing in the "Catholic Bulletin" some twelve years ago, summarizes an interesting discussion of the subject: "It (Freemasonry) bears, unmistakably, the brand of Anti-Christ. To an extraordinary extent it fulfills the substance of that tradition which has been handed down from generation to generation. 'It is opposed to every existing worship true and false.' It is opposed to Christianity, Muhammadanism, Judaism, to the religions of Buddha and Confucius, and to every other perversion of religious thought that has hitherto existed. It insists on building temples and raising altars of its own. It has its own special ritual and ceremonies, its priesthood, and its secret worship. It has set up its new-fangled paganism as a substitute for the religion

(Christianity) of the True God. It wallows in blasphemy and in crimes of bloodshed and injustice."

It has despoiled and profaned churches. It has robbed and cast out the ministers of Almighty God. It has torn the children from the fold of Christ. It has delivered individuals to torture and death, and plunged nations into sanguinary wars. It has done these things, and many things more with a hypocritical pretense to virtue and love of humanity that could scarcely be surpassed by the father of lies, from which it springs.

No such embodiment of evil has ever existed in this world, or is every likely to exist. Heresies have existed that have imperilled human souls and damaged the cause of God. Men have bound themselves together for the promotion of unjust and evil ends. But we search in vain for anything that strikes so deliberately and persistently at everything that the uncontaminated human soul holds sacred. Unless Anti-Christ be Satan incarnate as some indeed have held, then Freemasonry is Anti-Christ.

The institution fascinates the imagination and charms the disciple with these mysteries of life with which it deals and professes to unfold. It is hard to conceive of anything more exquisitely fitted to appeal to the natural man and incite him to fidelity than is this institution, because it deals not with the spiritual side of his nature, but with the carnal and psychical, and makes the gratification of those carnal desires a sacred privilege and a solemn duty.

It is a religion which makes the mystery of procreation the objective fact upon which it rests; the mysterious life generating principle in man the object of adoration and worship; the generative acts the pattern for its rites and ceremonies; the generative organs the basis of its symbolism, and the passions the inspiring spirit. The peculiar charm and fascination which Freemasonry has for its disciples is to be accounted for on this intimate connection between the religious ideas which it holds and inculcates, and the functions of sex in the reproductive processes.

It conceives of the divine nature as residing in man, and that it is especially active and expressive in the sexual passion; and that the gratification of this passion is pleasing to the deity and is the duty of the Mason. It aims to make passion, therefore, sacred by making its gratification a moral and religious duty. On its theological side, Freemasonry is a sort of Pantheism, the deity being the generative principle, the reproductive power which pervades all animated nature. And as this power inheres in man, it is viewed as "incarnate in humanity in toto," thus establishing man's union and unity with the divine nature.

In the deification and worship of this generative principle, Freemasonry makes the dominant carnal passion the subjective fact upon which this Religion is based. The two constituent elements of this Masonic religion are the idea of the divine nature in man, and man's cooperation with the divine nature in the reproduction of life.

This generation of human beings through sex agencies, is the "great work" of Freemasons, which it characterizes as "building a temple for the indwelling of the Great Architect of the Universe." Upon this "temple every Freemason is enjoined to labor." With desire as its deity,

the procreative instinct for its animating spirit, humanity for the temple of its god, and the origin and destiny of the human soul for its mystery, Freemasonry appeals most powerfully to the natural man.

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

It is contended by some that Freemasonry is unworthy of serious notice and investigation, and that it will eventually decay, and lose its charm and influence. In this opinion we do not concur. **It is a sex cult**, and like its prototypes and predecessors, will always have a large and influential following. Sex cults always have had a strange fascination for mankind.

The ancient ethnic religions were sex cults, and more less secret. So long as public sentiment frowns upon indecencies, excesses, and sexual uncleanness, such cults can not exist except under esoteric forms. Their existence depends upon secrecy.

If then these secrets of Freemasonry become known to the general public surely all decent and self respecting men who have been lured into the lodge under its veiled pleas of morality will leave it because of shame. They will confess their deeds, and burn their books. But so long as carnal minded men deify passion and worship it in secret, so long will there be men who will defend this religion and who will worship at its shrines.

Over against this ancient religion modernized and veiled under a new name, and taught in the language and imagery of a builder's craft; Masons are thus taught that we as followers of Jesus Christ, must oppose the Mysteries of the Kingdom of God, the facts, the claims, the doctrines of His Gospel.

We hold that Christianity is the pillar of society, the only safeguard of the nations, the parent of social order, the ground of that Truth, which alone is able to curb the passions, to teach men to love Truth, to practice charity, and to guarantee to each individual his inalienable rights.

Christianity must not ignore its rivals and enemies, who hold down the Truth in unrighteousness. Christianity must enter their dark chambers and bring to light the "hidden things of darkness." It must not only point out the "cunningly devised fables whereby men lie in wait to deceive," but also set forth its testimonies over against all other claimants for man's service, devotion, and worship.

In the facts, acts and teachings of Jesus Christ, and the Truth involved in them, the religious sentiment in man finds its steadfast anchor, its fullest, purest, highest and most symmetrical development and expression.

Freemasonry with its boastful claims to antiquity, universality and sublime morality, can not offer any valid reason why it should not be investigated, compared with Christianity, and tested in the light of history and of the Word of God. We must oppose the Mystery of the Incarnation of the Son of God over against the mystery of procreation; of spiritual entities and facts over against the psychical mysteries of these cults; spiritual regeneration over against carnal generation.

The most dangerous antagonists of Christianity in its earliest days were the worship of Isis, under various modifications as Demeter, Cybele, Diana, or as the power of fertility; and Mithraism, the worship of the generative power under the aspect of light.

"And no marvel; for Satan himself is transformed into an angel of light."

The most deadly enemy of Christianity for all time is Judaism and its Jewish adherents. Therefore, we must present the:

Jewish Element In Freemasonry

On March 23, 1928, the Sacred Congregation of the Holy Office (the Roman Catholic Church) issued an important decree containing the decision of the Holy See on "the nature and purpose of the Association called the 'Friends of Israel,' and on the pamphlet entitled 'Pax super Israel,' edited by the directors of the Association."

Although "many priests, bishops and even cardinals gave their adhesion to this association," the Sacred Congregation condemns and completely suppress it, by reason of "its mode of acting and speaking which is out of harmony with the traditional sense of the Church, the mind of the Fathers, and even the Sacred liturgy itself."

Implications of the Church's Condemnation of "The Friends of Israel.": The secularist Press, which is mostly controlled by the great Jewish financiers, immediately showed its appreciation of the importance of the decree by striving to misrepresent it as a gesture of disapproval on the part of the Holy See of certain Catholic anti-Masonic writers, whereas the contrary is the case.

The decree is an authoritative reassertion of the traditional attitude of the Church towards the Jewish people. The Church desires sincerely the conversion of the Jews to the Faith. But she cannot compromise with them any more than she can with the Modernists or even with the so-called Anglo-Catholics.

Hence, in the present decree, the Holy See takes prudent measures against the Jewish infiltrations into the Church, which were being attempted through the medium of the condemned association and pamphlet. On the other hand, she also reprobates as contrary to the Christian spirit and teaching, Anti-Semitism, properly so-called, just as she reprobates anti-Germanism or any other similar anti-ism that would imply "racial or national hatred."

But to follow the direction of Leo XIII and "tear away the mask from Freemasonry and let it be seen as it really is," is not anti-Semitism even when the Freemasons in question are "Jews"; and needless to say, the Holy See does not follow the example of the Masonic sectaries in so misapplying the term.

How Far Modern Judaism is Identified with Freemasonry: Although the Jewish role in Freemasonry is for many reasons difficult to deal with, some acquaintance with that aspect of the subject is essential for an intelligent grasp of the whole. It is a common belief among Catholics and other Christians that Freemasonry is somehow or other closely associated with

modern Judaism. Our present purpose is to discuss how far such a belief is well-founded, and what is the nature of the relations between the two. We may say at once that the available evidence points at least to the following general conclusions:

1. That much of the external trappings of Freemasonry, such as its ritual, its terminology, its legends, etc., are of Jewish origin;
2. That the philosophy or religion of esoteric Freemasonry (that is of the inner circles and controlling power) is practically identical with the doctrines of the Jewish Cabala (Kabbalah), which is the religion or philosophy of a certain section of the Jews;
3. That a certain group of Jews, probably very few in number, but of immense influence and power, are leading Freemasons; and
4. That a somewhat larger group of very influential Jews pursue the same ends as Freemasons, and use similar means, and are at least in close alliance with them.

Hence, although the Jewish element in Freemasonry is of predominant importance, and although it may be true that the Masonic Jewish leaders do often exploit for their evil purposes Jewish solidarity and internationalism, and the age-long antipathy between Judaism and Christianity, one cannot on that account justly accuse or condemn the Jewish people as a whole. Indeed, the facts of the case point to the conclusion that the rank and file of the Jews suffer no less, possibly even more, than the Christians from the unscrupulous and altogether wicked activities of the ruling Masonic junta.

[Modern Judaism -- The Talmud](#): A few words on modern Judaism by way of preliminary explanation will be acceptable to those of our readers who are not familiar with the subject. The two main sources of the religious system of modern Judaism are the Talmud and the Cabala (Kabbalah). The former, which is founded upon the religious and moral teachings of the Pharisees of Our Lord's time, is made up principally of the rabbinical interpretations of the Law of Moses, cleverly distorted, and the traditions that have gathered around it. With the vast majority of modern orthodox Jews the Talmud has almost entirely supplanted the Old Testament.

Bernard Lazare, the Jewish apologist, refers to the Talmud as "the creator of the Jewish nation, and the mold of the Jewish soul." The Talmud has, in fact, been the principal factor in forming the national character of the modern Jewish nation, and of holding the Jews together as one people.

The Talmudic compilation is deeply impregnated with opposition to Christianity. In medieval times not only was the Talmud strictly forbidden to all Catholics, but the possession of the Talmudic books was regarded, before the Protestant revolt, as a criminal offense in most of the States of Europe. **The most offending and anti-Christian passages of the Talmud are, however, apparently omitted in the ordinary English translations and hand-books; and, probably, are**

unknown to most Jews brought up and educated in these countries, just as the esoteric teachings and real objects of Freemasonry are unknown to the vast majority of those that adhere to the Masonic sect or lend it their support.

The Cabala: The second main source of the religion of modern Judaism, or at least of a certain section of modern "Jews", is the Cabala. The term Cabala (Kabbalah) was originally used to indicate that portion of the Mosaic Law which was handed down by tradition, and consigned to writing by the Jewish prophets and others. Since the thirteenth century, however, this ancient use of the term has fallen into desuetude, so that in modern times the Cabala means the collection of the esoteric or occult doctrines of Judaism.

These latter are mainly founded on the Neo-Platonic philosophy and the doctrines of the early Gnostics, and are closely connected with the occult worship of the Eastern sectaries of both ancient and modern times, which have continued since the early ages of the Christian era and even before that period, to infiltrate through the medium of the rabbinical writings into the Jewish religious system. The philosophic and religious teachings of the Cabala illustrate and explain the strong tendency to occultism and false mysticism, which a section of the Jews have always manifested, and which they and the Freemasons have helped so much to propagate in the modern world.

Occultism or Hermeticism: The whole system of occultism, which is so elusive and difficult to define, is sometimes called Hermeticism, from Hermes, the Greek name of the god of wisdom, partially corresponding to the Latin god Mercury, to whom was ascribed the authorship of the sacred books of Eastern occultism. Hermeticism is commonly taken to include Theosophism, Christian Scientism, Neo-Platonism, Philonic Judaism and Jewish and pagan Cabalism. It is in a large part a revival of the heresies of the Gnostics, Manichaeans, Albigenses, Waldenses, etc., and aims at providing the modern European race with some acceptable substitute for Christianity.

Judaism and the Origin of Freemasonry: The evidence of a connection between Freemasonry and certain aspects of Judaism, refer principally to the Cabala and the Cabalistic section of the Jews. That there exists a close affinity between the Cabala and the doctrine and practices of esoteric Freemasonry is clear from what we have written in this book. One school of writers indeed maintain that Freemasonry is an instrument invented and utilized by the Jewish leaders for the destruction of Christianity. This view of the case, however, which is at present widely accepted by anti-Jewish writers, and many Catholic apologists, hardly accords, at least as regards the origin of Freemasonry, with many well-established facts.

For a long time the Jews were excluded from most of the German, English, and French lodges; and up to the end of the eighteenth century the total number of Jewish Freemasons was inconsiderable. Again, the assertion that the real founders of German Illuminism and French Martinism, which are the sources of the worst and most destructive elements in

Freemasonry, were Jews, has been proven over the years. Elias Ashmole (1617-1646), the celebrated English antiquarian, and the founder of the Oxford Museum, to whom is probably due the first introduction of Hermeticism into the English Masonic lodges in the seventeenth century, long before the formal inauguration of speculative Freemasonry, was not a Jew.

Again, it can be proven that Weishaupt, Martinez Pasqualis, or Joseph Balsamo, commonly known were Jews, and these were largely due the Illuminist and Martinist influences in the Freemasonry of the eighteenth century. Even at the present day it is well-known (although the fact does not prove anything) that many Masonic lodges refuse to admit Jews, as they fear their dominating influence, and find by experience that Jews, once admitted, soon acquire the mastery of the lodge.

On the other hand, it is certain that the Jewish Cabalistic tradition was one of the principal mediums through which Eastern occultism (which has so many times come to the surface in European history) has been transmitted to modern Europe; and that many, if not all, of the recognized founders of the eighteenth-century Illuminism (which included Weishaupt, Pasqualis, and Cagliostro) were initiated into its secrets by Jewish Cabalists or drew their inspiration and their methods from the Jewish esoteric writings. The Jewish apologist, Bernard Lazare, states that "there were Cabalistic Jews around the cradle of Freemasonry, as certain rites still in existence conclusively show."

[Identity of Masonic and Cabalistic Theology:](#) From Albert Pike's "Morals and Dogma of Freemasonry," which we have already referred to as one of the most authoritative works on Masonic teaching, it is clear that the doctrines of esoteric Freemasonry, on such subjects as the nature of God, and His supposed identity with the universe, the nature of the human soul, the true interpretation of the Bible, etc., are identical with the expositions of these subjects contained in the Jewish Cabala. The authoritative works of Ragon, "the sacred author" of Masonry, who was himself a Jew, illustrate the same theme. So do many other Jewish writings. "Are we to wonder (writes the pious Jewish rabbi, Benamozegh) that Judaism has been accused of forming a branch of Freemasonry? It is quite certain that Masonic theology is at root nothing else than Theosophy, and that it corresponds to the theology of the Cabala. Besides, a deep study of the rabbinical monuments of the early ages of the Christian era supply numerous proofs that the aggada was popular form of an esoteric science, which presents, in its methods of initiation, the most striking resemblance to the Masonic system."

Besides the existence of the Cabalistic element in Masonic morals and dogma there are numerous other indications which point to the important influence of Judaism on the early formation and development of Freemasonry. The Masonic coat-of-arms still used by the Grand Lodge of England is of Jewish design. Some of the more important legends of Freemasonry, especially the Legend of Hiram, on which much of Masonic rite is founded, are Jewish. "The technical language, symbolism, and rites of Masonry are full of Jewish ideas and terms . . . In the Scottish rite, the dates of all the official documents are given according to the Hebrew

month and the Jewish era; and use is made of the older forms of the Jewish alphabet." Hence, approved Jewish writers generally recognize that practically the whole Masonic ritual is of Jewish origin.

Although during the eighteenth century the number of Jews in the Masonic lodges, was purported to have been few, the prejudice against them was lessened or eliminated as a result of the movement towards Jewish emancipation, which was itself largely due to Liberal and Masonic influences; and since the middle of the nineteenth century the Cabalistic Jewish element became predominant at least in Continental Freemasonry.

Thus, while Jews are said to be excluded from the so-called "Christian" lodges of Germany, the influence of the latter is now over-shadowed by those lodges which admit Jews, and in which the Jewish element more or less prevails. Even in 1900 there were at least 800 such lodges in the German Empire exclusive of the B'nai B'rith lodges, which are entirely Jewish. So marked, indeed, is the dominance of the Jewish element in Freemasonry that the Masonic Journal *Latomia* (February, 1928) quotes a saying of Ludendorf: "The Freemasons are the henchmen of the Jews." Again it was the Jews which introduced Freemasonry into the United States; and Jews have always been a powerful influence in the American Masonic organizations.

[Special Jewish Rites in Freemasonry: The Masonic rite of Mizraim](#), which includes no less than ninety degrees, and is, perhaps, the most esoteric and highly elaborated of all the Masonic rites, has been founded by Jews. So also has been the order of B'nai B'rith ("Sons of the Alliance" sometimes called the "Sons of the Covenant"), and several other organizations of a similar type. The Masonic rite of Mizraim belongs mainly to Europe, and some of its lodges are exclusively Jewish. The order of B'nai B'rith, which is altogether Jewish, is (or rather was up to a few years ago) mainly American, and if not formally and professedly Masonic, bears a striking resemblance to Freemasonry, in its organization and avowed objects, and is in intimate alliance with Masonry.

[Identity of Jewish and Masonic Anti-Christian Policy](#): The indications of a close connection or working alliance between Freemasonry and important sections of the Jews are innumerable. Masonry tolerates everything except a narrow clericalism (Catholicism) and it possesses a special attraction for the Jews. Clericalism has always persecuted Masonry everywhere it can . . . and the spirit of persecution has attracted the Jews towards Masonry by an invisible but potent bond of sympathy. In London there are no less than five Jewish lodges. There are some also at Birmingham, Liverpool and Manchester.

[Jews and Freemasons in Finance and in the Revolutionary Movement](#): A well-known British review called attention to the dominant influence of the Jews, not only in politics, the press, and international finance, but also in the revolutionary outbreaks of the century. "The influence of the Jews at the present time is more noticeable than ever. That they are at the head of

European capitalism, we are all aware . . . In politics many of the Jews are in the front rank . . . That their excessive wealth, used as it has been, acts as a solvent influence in modern society cannot be questioned . . . But while on the one hand the Jews are thus beyond dispute the leaders of the plutocracy of Europe . . . another section of the same race (people) from the leaders of that revolutionary propaganda which is making way against that very capitalist class, representing their own fellow Jews. Jews, more than any other men . . . are acting as the leaders in the revolutionary movement which I have endeavored to trace."

It is generally admitted, that the revolutionary outbreaks of the nineteenth century, were the result of Jewish influence, and the work of Freemasonry. That international finance is also largely dominated by Freemasonry is also generally admitted.

Disraeli, himself Jewish, and an enthusiastic admirer of the "Jews", called attention in an oft-quoted passage to the dominant but hidden influence of the Jews in the political and economic life of Europe: "That mysterious Russian diplomacy which so alarms Western Europe was organized and principally carried on by Jews; that mighty revolution which is at this moment preparing in Germany, which will be in fact a second and greater Reformation, and of which so little is yet known in England, is entirely developing under the auspices of the Jews, who almost monopolize the professorial chairs in Germany . . . I hear of peace and war in the newspapers, but I am never alarmed, except when I am informed that the sovereigns want treasure; then I know that monarchs are serious. A few years ago we (a Jewish family of financiers, in whose name he speaks) were applied to by Russia . . . I resolved to go myself to St. Petersburg. I had an interview with the Russian Minister of Finance, Count Cancrin. I behold the son of a Lithuanian Jew . . . I resolved on repairing to Spain from Russia. I had an audience with the Spanish Minister, Senor Mendezabel: I behold one like myself, the son of a Nuovo-Christiano, a Jew of Aragon . . . I went straight to Paris to consult the President of the French Council: I beheld the son of a French Jew. 'And is Soult a Jew?' 'Yes! and several of the French Marshals, Massena, for example.' The President of the French Council made an application to the Prussian Minister . . . Count Arnim entered the Cabinet, and I beheld a Prussian Jew. So you see, my dear Coningsby, that the world is governed by very different personages to what is imagined by those who are not behind the scenes."

That the hidden influences (which Disraeli here connects with Jews) dominating the Liberal governments of Europe during the last century were also closely allied with Freemasonry we have already shown, and it is now commonly admitted.

[Jews in the Inner Circles of Freemasonry:](#) Gougenot de Mousseaux, in a remarkable study upon this question, collects a large number of facts pointing to the close connection of the inner and controlling elements of Freemasonry with certain sections of Judaism. He thus summarizes his conclusions: "The real chiefs of this immense association of Freemasonry (the few within the innermost circles of initiation), who must not be confounded with the nominal leaders or figure-heads, are mostly Jews, and live in close and intimate alliance with the

militant members of Judaism, those, namely, who are the leaders of the Cabalistic section. This èlite of the Masonic association, these real chiefs, who are known to so few even of the initiated, and whom even these few know only under assumed names (noms de guerre) carry on their activities in secret dependence (which they find very lucrative for themselves) upon the Cabalistic Jews."

This same writer brings forward evidence of the existence in Germany, Italy, and London, of supreme lodges of this type, controlled by a Jewish majority, and quite unknown to the general body of Freemasons. He mentions two supreme lodges in London which none but Jews are allowed to enter, and in which the different threads of the contemporary revolutionary conspiracies, which were elaborated in the outer lodges, were brought together and coordinated; and another lodge, at Rome, also exclusively Jewish, which, he says, was the supreme tribunal of the revolution against Christianity.

On the same subject M. Doinel, at one time member of the Council of the Grand Orient, who became a Christian, wrote: "How often have I heard the Freemasons lament the dominance of the Jews . . . Ever since the Revolution the Jews have taken possession of the Masonic lodges more and more completely: and their dominance is now unquestioned. The Cabala rules as mistress in the inner lodges; and the Jewish spirit dominates the lower grades . . . In the mind of Satan the synagogue has an all important part to play . . . The great enemy counts on the Jews to govern Masonry as he counts on Masonry to destroy the Church of Jesus Christ (Christianity)."

Leroy-Beaulieu, a French Jewish apologist, describes the social ideals of modern Judaism: "Progress is the true Messiah, whose near advent she (Judaism) proclaims with all her hosannahs . . . The (French) Revolution was its introduction, our doctrine of human rights, its manifesto, and its signal was given to the world, when, at the approach of our Tricolor, the barriers of caste and the walls of the Ghetto fell to the ground . . . The emancipated Jew takes pride in working for its realization . . . assailing superannuated hierarchies, battling with prejudices . . . struggling to pave the way for future revolution."

The national aims and ideals here attributed to although they belong, probably, only to a comparatively small section of the Jewish nation, are practically identical with those of Freemasonry. Hence, an International Jewish synod held at Leipsic, 1869, passed the following resolution: "This Synod recognizes that the development and realization of modern ideas are the surest guarantee in favor of the Jewish race for the present and future."

It seems clear that the "modern ideas" here referred to are those of un-Christian Liberalism, of which Freemasonry has been the protagonist for the past two centuries, and more.

The professed objects of the "Universal Israelite Alliance," founded in 1860 (whose headquarters are in Paris, and which is probably the most influential and most representative body of the Jewish nation), are similar to the professed aims of Freemasonry. These objects are thus summarized by its founder, the Jew, Adolphe Cremieux, who for many years held the position of Grand Master of the Supreme Council of the Ancient Scottish Rite of Freemasonry:

"The Universal Israelite Alliance . . . addresses itself to every type of worship. It wishes to penetrate all religions, as it has found access to all countries . . . Let all men of enlightenment, without distinction of sect, find a means of union in the Universal Israelite Association, whose aims are so noble, so broad, and so highly civilizing . . . To reach out a friendly hand to all who, although born in a different worship from ours, offer us the hand of fellowship, acknowledging that all religions which are based on morality and acknowledge God ought to be friendly towards one another: thus to destroy the barriers separating what is destined one day to be united, that is the grand supreme object of our Alliance . . . I summon to our Association our brethren of every form of worship. Let them come to us . . . Our grand mission is to put the Jewish population in touch with the authorities in every country . . . to make our voices heard in the cabinets of ministers and in the ears of princes, whatever be the religion that is despised, persecuted, or attacked."

The striking similarity between this program and the religious ideals of Freemasonry (humanism, cosmopolitanism, and non-sectarianism, or religious indifference) needs no elaboration. Again, practically all writers on the subject, including the Jews themselves, recognize the leading part which the Jews have played in the activities of the French Grand Orient. Thus we read in the Jewish Encyclopedia: "Jews have been most conspicuous in connection with Freemasonry in France since the Revolution."

Hence Père Deschamps writes, of the present question: "Judaism itself is a kind of Freemasonry, owing to the national solidarity of the Jews, their cosmopolitanism, which set the Jews free from all local and patriotic ties, and finally, the opposition of the Jews to Christianity." It is, in fact, the Cabalistic elements in Freemasonry that act as the main driving force in the envenomed and aggressive opposition of the latter to Christianity, and its never-flagging efforts for the undermining and destruction of the Christian organization of society. "This intimate connection between the two powers (Freemasonry and Cabalistic Judaism, writes R. Lambelin) is becoming so evident that there is no longer any attempt made to deny it. The Jewish lodges of B'nai B'rith, which originated in the English-speaking countries, have swarmed all over Europe, and even into Asia; and they assume the leadership of control in the whole Masonic organization. Under cover of Theosophy a new religion, which is specifically Jewish, though enveloped in a nebulous mist that obscures its character, is bidding fair to take the place of the traditional Christian belief which it flatters, and insensibly destroys."

[Growing Power of the Jews coequal with Growth of Freemasonry:](#) Finally, the history of the Jews of Europe during the past three or four centuries is suggestive in this connection. The emancipation of the Jews and the unprecedented growth of the influence and power of the great Jewish financiers have synchronized with the rise and growth of the Masonic movement of the past. Up to the sixteenth century the Jews were excluded from practically all the Christian States of Europe. With the rise of Humanism, however, in the fifteenth century, and the accentuation of the other causes that finally led to the break up of Christendom, the Jews

managed to improve their position. They gradually gained readmittance, sometimes covert, sometimes openly avowed, into most of the countries from which they had been excluded. But although they were allowed to live under the protection of the laws, they were not accorded full civic rights in any of the Christian States. They engaged in trade and carried on usury, by means of which they frequently acquired immense wealth. But they were not permitted to hold public offices, and were treated as aliens. They lived usually in ghettos (which is what the rabbis desired, so they could retain control over the Jews as a whole), apart from the Christian community.

After the Protestant revolt, and especially under the influence of Calvin, who was a Cabalistic Jew, sections of the Protestantism, such as the Huguenots in France, the Puritans in Britain, and the Dutch and Swiss Calvinists, the position of the Jews gradually improved more and more. Finally, with the rise of the Liberalism of the eighteenth century, which was fostered and promoted by Masonic influence, the Jews were accorded full rights of citizenship, first in France and then, owing to the expansion of the French Napoleonic Empire, in nearly every country of Europe and America. It is since that time that Freemasonry has risen to its present dominating influence in European life.

[Modern Examples of Judeo-Masonic Activities:](#) In France the Jews were enfranchised in 1791 at the instance of the Jacobins, the most aggressive and militant of the then existing anti-Christian Masonic organizations. Ever since then, with the exception, perhaps, of the early Napoleonic period, the Masonic Jews and the Masonic societies have dominated the public life of France, whose anti-clericalism, secularism, educational and divorce laws have mostly been inspired from that source.

Numberless other examples could be quoted of the sinister and permeating influence of the Jewish leaders on modern political and social developments; all of which are also attributable to or closely associated with Freemasonry. Thus, Romania, where the Jews did not possess the full rights of citizenship, and were precluded from acquiring property in land was forced by Bismarck at the Congress of Berlin (1878) to grant them full civic rights.

In the year 1928 a memorandum was published on the Jewish question in Romania signed by several university professors and leaders of the Romanian nationalist party. It contained striking statistics, showing how the land, the industries, even the professorial chairs in the universities, were then owned or occupied by Jews. The tale told is in fact the story of the expropriation of a people by the peaceful penetration of an alien element.

At the Peace of Paris (1918-1919), dominated as is generally recognized, by Jewish Masonic influence, Poland was forced, in the same way, to grant such privileges to the Jews living within her borders as almost to constitute the Jewish colony a kind of State within the State. At the same Congress the Jewish leaders were accorded practical control of Palestine as a quasi-independent or incipient Jewish State under the protection of Britain.

Today Jewish financial and political power is especially felt in the countries which have fallen most completely under the influence of Freemasonry and un-Christian Liberalism, such as America, England, France, Germany, Russia, Romania and etc.

Hence it is, that many Christian writers on present-day Freemasonry and its anti-Christian activities frequently apply the epithet "Judeo-Masonic" to these latter in order to indicate the dominant influence of the Cabalistic section of the Jews in the world-wide movement against Christianity.

We have already referred to Rationalism and Hermeticism (including Theosophy, Christian Scientism, Spiritism, etc.) as characteristic of the Masonic religion and philosophy. These, which are put forward as a substitute for Christianity, are fast becoming more and more widespread in England and throughout the English-speaking world.

They are the most powerful dissolvents of whatever elements of True Christianity still survive among the Protestant populations. Infiltrations into the Judeo-Christian churches has been successful. This element is the most deadly and dangerous aspect of the whole Jewish Masonic movement; for it cuts deeper than anything else into Christian life, whose very foundation it attacks.

Objectives of Jewish Masonic Policy: The immediate aim of the practical policy of Freemasonry is to make its naturalistic principles effective in the lives of the people; and first of all to enforce them in every detail of public life. Hence its political and social program includes:

1. The banishment of religion from all departments of government, and from all public institutions; and as a mark of the triumph of this policy, the removal of the Crucifix and all religious emblems from the legislative assemblies, the courts of justice, the public hospitals, the schools and university colleges, etc.
2. The secularization of marriage.
3. The establishment of a State system of so-called education which, at least in its primary stages, will be obligatory, gratuitous and conducted by the laity.
4. Complete freedom of worship (at least for all religions except Christianity).
5. Unrestrained liberty of the Press even in the propagation of irreligious doctrines and of principles subversive of morality; similar freedom for the stage, the movies and television, and for all manner of public activities, even when injurious to the public interest, such as the operation of the betting and gambling agencies, the trade in alcohol, drugs and etc.
6. The elimination of all distinction between the sexes in education and in all departments of public life, and the promotion or encouragement of radical feminism.

The enemies of Christianity clothed these ideas in the language of the New Testament and of the Church. This was/is the secret of their power and influence. By skillfully veiling their pagan

ideas under the terminology of Christian Doctrine many who thought themselves serving the Lord Jesus Christ were led unconsciously into the pagan cults.

And this is the method of Freemasonry. It clothes its pagan ideas in the garb of Christian truth, and in architectural imagery, and by means of these "cunningly devised fables," fascinating allegories, and pretended deference to the Word of God, it leads thousands of Christians into this organization under the impression that they are worshiping and serving the Almighty Jehovah, and makes it so difficult to expose its erroneous doctrines.

It is hard to reach error when it hides under the garb of the Truth. Can the Church of Christ then ignore with safety these antagonists, who profess such reverence for Truth, but set aside as the errors of a deluded people, and substitute for it the lie that has debauched its millions.

Research, exposure and testimony are essential to unmask this form of error, for hiding under the garb of Truth it can not be reached as candid error can. The writer offers this Interpretation as his testimony against this modern effort to hold down the Truth in unrighteousness.

The importance of the study of this subject can scarcely be overemphasized. The whole system is a giant evil. We firmly believe that it is the greatest foe that the Church has to contend against. It insidiously undermines and overthrows the very foundations of evangelical Christianity. Its tendency is to make men indifferent to doctrine and hostile to the positive teachings of revelation as embodied in the church's creeds and catechisms.

In proportion as men understand, accept and assimilate the teachings of the lodge, in that proportion do they become indifferent if not hostile to an earnest evangelical Church. Masonry practically puts all the so-called sacred books of the east on an equality with the Bible.

This cannot help but lower the estimate of the Bible. It necessarily robs it of its unique, divine, inspired character. It encourages the dangerous and damaging idea that the Bible is to be regarded and treated like any other human production. We have long since felt that the secret society system, with Masonry at its head is responsible in a large measure for the rationalistic negative criticism of the Bible that is threatening to destroy Christianity.

It is high time that earnest believers in Christ and His Word should seriously study and understand the fundamental principles of Masonry and kindred man made organizations. It is too late in the day to say that no one can know these fundamental principles unless he is a member. The literature on the subject is voluminous. The Rituals can all be brought at a nominal price. Any one who will, can inform himself on the subject.

It is criminal for a minister of the gospel to be ignorant on the subject. No earnest and consecrated minister who will read the Rev. Mr. Wagner's book and the books to which he refers can be a Mason or a friend of Masonry. Mr Wagner knows what he says. He has studied the subject for years. He knows more about it than thousands of Masons do.

Many of these are good men, personally, and are Masons because they have never understood the underlying religious principles of the lodge. Such men leave the lodge when they learn what its real and fundamental religious teachings are. And they ought to be willing to be shown.

We believe that the Rev. Mr. Wagner has written a powerful book. His basic contention is that Masonry is a Religion. He shows that its religion is based on heathen cults and mythologies. It has borrowed much from the Greeks, more from the Hindus, considerable from Egyptians, Persians, Arabians and others. It [Masonry] is a religion of nature. It is largely pantheistic. It [Masonry] deifies man. Like the ancient nature cults it puts a high estimate on the procreative powers of man. It deifies them. It builds a mystic symbolic cult around the procreative powers and their physical organs. The author claims and argues that the Masonic religion is permeated with Phallicism.

This shows up the ethics of Masonry. Here is proof, demonstrated proof, that the ethics of Masonry is abominable, vile and unworthy of a decent and an honest man. Again we can only charitably hope that Masons, as a class, have not seriously examined the true inwardness of the ethical system of their order. But there is no excuse for such ignorance. Serious and manly men ought to know what their order teaches. They ought to know that by belonging to the order they sanction its teachings. They ought to know that their example invites others to accept these teachings.

Surely it is high time for true believers in Christ and His Church to earnestly examine this world power and to ask themselves what it has to do with the startling apostasy of the masses from the Church, with the impurity and selfishness of the spirit of the age and with so much coldness, unbelief and laxness in the Church itself.

Freemasonry is essentially a Religious Institution, and it is in this aspect that we shall interpret it. Nowhere is definition more difficult than in the sphere of religion, but for our purpose it is not necessary that we give a definition that is in every particular comprehensive and exact.

In the wider sense the term refers to all the aspirations of man after God, but in its narrower sense it refers to the realization of these ideas or conceptions, after which man has struggled. In the wider sense it is applied to all foreshadows of the communion of man with God; as where the existence of a Supreme Being and man's obligation to serve Him, are acknowledged.

In the absolute sense, it is man's cheerful recognition and joyful service of a Supreme Personality, based upon the consciousness of reconciliation and a community of interests with Him. The term is popularly used to designate the various modes or systems which profess to lead man to communion with God. The communion of man with God is religion subjectively so called. The statement of the principles underlying this communion is religion objectively so called.

Religion, though a communion with God and of a decidedly subjective character, is also a life, and as much a social as an individual affair. Reciprocal contract between individual and individual is the general condition of its development, and thus originate common forms of the religious consciousness, and the common forms of its expressions in the outward religious life. Religious ceremonies, places for religious services, articles with which to perform the rites,

and symbols for the expression of religious ideas, are the natural growths out of the religious consciousness and life.

Freemasonry, according to all accepted definitions, both of itself and of religion, is a religious institution, and viewed as to its essence and inner principles, is a religion. We cannot conceive of it as anything else, although there are many both Masons and non-Masons, who deny this religious character.

As a religion it has its subjective and objective sides. It has its peculiar religious experiences, beliefs, practices, and above all its peculiar conceptions and doctrines concerning the nature of the divine.

Like all recognized religions it has all the paraphernalia of religion, images, symbols, ceremonies, prayers, temples, altars, priests and worship. It has its own peculiar divine objects to which it pays divine honors and as we can not conceive of a religion without its rites and ceremonies, so we can not look upon these temples, altars, priests and rites of Freemasonry without the conviction that they are the outward expressions of a religious idea and system. Let us briefly notice this Masonic paraphernalia in detail.

[1. Freemasonry has its own revelation.](#)

Religion and revelation are correlative terms; that is the relation in which man places himself to deity in religion, presupposes the relation in which deity has placed himself to man in revelation, so there can be no religion without a revelation, either genuine or spurious, upon which it is based.

This revelation, in the opinion of its adherents, is the deity's message to them, and the source of their faith and the warrant for their practices. It is preserved either in the traditions of its priests, in the ceremonials, or recorded in permanent form which record becomes the Sacred Book of that particular religion. The writers are regarded as the spokesmen of deity, and their statements as his oracles. These sacred books become the rule of faith, of worship, and of life to the disciples.

Each of the so-called great religions has its sacred books or peculiar revelation upon which it is based, and which are important factors in their respective religious systems. Pre-eminent among these is Christianity, which has the canonical scriptures of the Old and New Testament, which it holds as the sole revelation of God's will, and of human redemption and salvation, and the only rule of faith and sole authority in religious questions.

To these Christianity appeals for an explanation of its existence, and as a warrant for its authority, faith and work. It accepts these writings not because they have been placed in the canon, but because Christ is set forth in them, as the way, the truth and the life.

It rejects all other so-called revelations as spurious because they have not Christ in them. Christianity as a religion rests upon the revelation or manifestation of a Person, who is human and divine, who is the Savior of man and of whose nature, history, work and office the Bible is the authoritative, genuine and inerrant record.

Freemasonry is no exception to this principle, that is, that a religion presupposes a revelation. In one sense Freemasonry has more sacred books than any other religion for it tacitly accepts, receives and incorporates into its system all the sacred books of all religions. But it accepts them only as symbols of the will of God.

The revelation upon which Freemasonry as a religion is based is not a book written on parchment, but is the universe itself, in which it claims deity has revealed himself in a sufficiently perspicuous manner so as to be known and served acceptably by his intelligent creatures.

Nature, the material universe, is the revelation which is the correlative to the religion of Freemasonry. It regards all revelations which may be found in the sacred books of any religion, as republications of this primal, adequate and unerring revelation in Nature.

The sole revelation which Masonry recognizes as absolute and from which it derives its peculiar religious ideas, rites and warrant, is Nature or the Universe. Pike says that "the Universe is the uttered word of God," the "thought of God pronounced."

"The permanent one universal religion is written in visible nature and explained by the reason and is completed in the analogies of faith." Buck says, "God never manifested himself to be seen of men. Creation is his manifestation."

In the Masonic religion God is conceived of as an omnipotent, eternal, boundless and immutable principle, coeval and coextensive with space, in all, through all and above all, divinity immanent in Nature, alike the external cause and result, each without beginning or end, and each alternating forever.

According to Masonry the deity is clothed in the universe. Garrison says, "God created and must continually support the temple of the universe, which he not only forms but in which he also dwells as its eternal, all pervading, ever-present spirit."

All the more recent Masonic writers whom we have consulted agree that the universe is the sole revelation God ever made of Himself.

Nature then is the book in which Freemasonry finds the divine will expressed. Its sentiments are well expressed by Philo, namely, that Nature is the language in which God speaks. The human voice is made to be heard, but the voice of God to be seen, that what God says consists in acts, not in words. Thus it is clear for all to see, Masonry is the product of the Jewish Kabbalah (Cabala).

[2. Masonry has its own temples.](#)

A temple is an edifice erected and set apart in honor of some deity and used for his service and worship. In every prominent city of our land there is found a building which is called the Masonic Temple, erected and dedicated to the service and worship of the Great Architect of the Universe, the Masonic deity. These buildings in their arrangements and design are peculiar to Masonry.

They are the outward and unmistakable mark of an inner religious life and service. In their religious use these temples are distinctively Masonic, and as emphatically set forth a distinct religious system as the temple at Jerusalem set forth Judaism or those of the ancients set forth the worship of the deities to whom they were dedicated.

The construction of these Masonic temples is begun with services in honor of the Great Architect of the Universe, and when completed are dedicated to his worship with elaborate religious ceremonies. They are sacred edifices, devoted to the service and promulgation of a specific religion, whose name and designation is Freemasonry.

[3. Freemasonry has its altars.](#)

An altar is a table or pedestal upon which gifts and sacrifices are offered to some deity, and at which supplication and solemn covenants are made. It is especially a mark of religion, an evidence of religious service and worship. In sacred edifices it marks the "holy place" and is generally so situated that it is visible from all points in the sanctuary. The Masonic altar stands in the center of the lodge indicating that the religious acts there performed are the central things in the Masonic religious system.

The Masonic altar is specifically marked as such. Generally we find the distinctive symbols of Masonry engraved upon its sides, and always do the square and compass and the "book of the law" rest upon its top. It stands within the "triangle of lights," another specific Masonic mark. It is therefore an altar that is distinctively Masonic, and a mark of religion which is Masonic.

At this altar the candidate for Masonry kneels, and at it he solemnly swears allegiance to the institution, promising "ever to conceal and never to reveal any of the secret arts, parts, or points of the hidden mysteries of Masonry, which may have been heretofore, shall be at this time, or any future period communicated to him."

He then calls upon the Masonic deity to witness his oath and covenant, and binds himself by horrible penalties to be faithful to this Masonic covenant. This covenant from the Masonic viewpoint is paramount to all others which a Mason may enter.

It can never be repudiated nor laid aside. Says the Ritual, p. 30, "We obligate them by solemn and irrevocable ties to perform the requirements of, and avoid the things prohibited by Masonry." "No law of the land can affect it, no anathema of the church can weaken it."

[4. Masonry has its religious symbols and emblems.](#)

"An emblem comprises a larger series of thought than a symbol which may be said rather to illustrate some single special idea. All esoteric societies have made use of emblems and symbols, such as the Pythagorean Society, the Eleusinians, the Hermetic Brethren of Egypt, the Rosicrucians and the Freemasons. Many of these emblems it is not proper to divulge to the general eye, and a very minute difference may make an emblem or symbol differ widely in its meaning."

A symbol is a complex thought clothed in a sensuous form. In religion, symbols are sensuous emblems of spiritual acts and objects. The cross as a Christian symbol signifies, to many, that Jesus Christ bore in His own body on the tree, our sins, and that He has made everlasting atonement for them. It signifies that on it, the Lord of Glory died for man, the creature's sin. It is a reminder of the purchase price of our redemption and a banner proclaiming the victory of Christ over sin, death and the grave. While it was for ages before our era a symbol of immortality, or of "life to come," among the pagan nations, it has become emphatically a Christian symbol from the stress the Christian writers laid upon the vicarious sufferings of Christ.

Islam has its symbol, the Crescent. It signifies the Turkish power and the religion permeating and upholding it. And so almost every religion has its symbols, which set forth some prominent phase or conception thereof, or some doctrine thereto peculiar.

Masonry, too, has its unique religious symbols, which are held sacred by Masons, and who make them prominent factors in their worship and covenants. The chief symbols are the holy book, the square, the compass, the all seeing eye, the letter G, etc. The commonly used tools of the stone masons, have also become emblems, jewels and symbols in the craft.

The square and compass were employed by operative masons, but Freemasonry incorporated them into its speculative system, and makes them the symbols of moral and religious principles and sacred objects. They occupy a very high place, as is evident from their presence everywhere in the system.

They are inscribed upon its altars and engraved upon its jewelry. They are as prominent among Masons as the scarab beetle was upon the amulets and religious symbols of the ancient Egyptians. Besides these symbols, Masonry also has a number of emblems and jewels, which have a moral and religious signification in the order, all of which show that Masonry is a religion.

These symbols are revered and adored by Masons, especially in their religious services in the lodge. They are used in the Masonic devotions as devoutly as the Romanist counts his beads and adores the crucifix. They are employed to impress the candidate in his initiation, to enforce the obligation and Masonic fidelity to brethren, and to secure favors, positions, and honors in social, political and commercial spheres.

Their use is as prominent in the moral and religious life of the Mason as are the rosaries, images and crosses in that of the Romanist. He appeals to these symbols to prove his sincerity and honesty in his business transactions, employing them as sacred representations of things which his religious scruples regard as inviolable.

And these symbols are peculiarly and exclusively Masonic. In some states they have legal protection making it a misdemeanor for a person not a Mason to use them or wear them even as an ornament.

[5. It has its confession of faith.](#)

In the Christian system there is an objective faith, unique and peculiar, which is the pure Christian religion. The rule of that faith is the Bible, the Word of God. That faith received, accepted and believed, makes an individual a Christian. The confession of that faith marks the individual as a Christian.

So also there is an objective and unique faith in the Masonic system. The reception, acceptance and belief of that faith makes men Masons. The confession thereof marks them as Masons. The rule of that faith is the universe. The moral and religious truths which Masons profess to discern in, and derive from the book of nature, constitute the objective faith of Masonry.

That objective faith it sets forth in allegory and symbol, but keeping it deeply veiled. Its symbols, rightly understood and Masonically interpreted, set forth that faith, and that faith accepted by an individual makes him a Mason. To this creed or faith Masonry requires assent from every one who would pass the threshold of its lodge. In this it is inexorable.

This confession of faith in the Masonic deity is its religious test, the test which determines whether the candidate is willing and qualified to receive, accept and live the Masonic religion. With the change of his faith, there is also a change of his religion, if words mean anything and there is any consistency in language.

What Masons believe is indicated in the following: "The creed of a Mason is the belief in God, the Supreme Architect of the heaven and earth, the dispenser of all good gifts and the judge of the quick and the dead."

"Masonry does not attempt to interfere with the peculiar religious faith of its disciples, except so far as it relates to the belief in the existence of God, and what necessarily results from that belief."

"The person who desires to be made a Mason must be a man believing in the existence of a Supreme Being, and of a future existence."

"The foundation upon which Masonry rests is the belief and acknowledgment of a Supreme Being."

"The creed of a Mason is brief. It is a creed which demands and receives the universal consent of all men. It is a belief in God, the Supreme Architect of heaven and earth."

Pike says "Masonry propagates no creed except its own most simple and sublime one taught by nature and reason. The permanent and universal revelation is written in visible nature and explained by the reason, and is completed by the wise analogies of faith. There is but one true religion, one dogma, one legitimate belief." This creed differentiates the Masonic god from the Christian's God. This confession of faith in this Masonic Deity carries with it the repudiation of all former faith and religious belief not in harmony with it.

"There is not only to be a change for the future, but also an extinction of the past, for the initiation is as it were a death to the world and a resurrection to a new life." This means the extinction of the religious life, faith and hopes of the past profane life. From the Masonic statements, there is no evasion of this conclusion. The ceremony of initiation is Religious.

There is a demand for faith in a specific deity, who is not Jehovah, but the Masonic deity, and that fact requires a change in religious views before the ceremony can proceed.

It is a demand that his former faith, if not in harmony with the Masonic faith, be renounced, and repudiated, and extinguished, not openly but tacitly, and supplanted by a faith in "that God whom Masons worship and reverence." It is a distinctively Masonic confession of the Masonic faith in the Masonic god. And this initiation is also to be a resurrection to a new life, that is a new religious and moral life, and to become alive unto the Masonic Religious Life, requires death unto the former religious life.

6. [Masonry has its own priests.](#)

A priest is a religious official, whose duty is to perform specific religious acts. Masonry has its priests of various degrees. "The master of the lodge is its priest."

If a chaplain is appointed he simply represents the master in the devotions of the lodge. These officials offer the prayers to the Masonic god, the Great Architect of the Universe, and also have part in the public religious exercises in which the lodge may engage.

The chaplain, an appointive office, is generally a minister of the gospel who has been hoodwinked into the lodge, but the services he conducts in that capacity, are Masonic and not Christian. He wears the insignia of his office, addresses the prayers to the Masonic deity, and invokes special favors upon the lodge. The religion expressed or the service conducted is emphatically Masonic, and he who conducts it, is for the time being a Masonic priest.

7. [The religion administered by these religious officials is Masonry.](#)

It can not be anything else. The prayers are those provided by Masonic authorities; they are couched in unmistakable Masonic language and they express decidedly Masonic sentiment. The hymns are Masonic, and the scripture passages read are expurgated of all Christian sentiment, so as to make them Masonic. Such passages are taken with slight but necessary modification, says Mackey. The modification is necessary in order to make them agree in sentiment with the Masonic religion.

8. [Masonry has its own peculiar religious forms.](#)

Religious Ceremonies Are Proofs of Religion. They are the outward forms in which the inner life or the religious sentiment finds expression. As such they signify and mean something. In some cases impressive and elaborate ceremonies are employed to inspire the devotee with awe, to impress him with the solemnity of the transaction, and to intensify his sense of obligation and duty to deity, and to his fellowmen. Without some form of ceremony, religion would be useless. Rites and ceremonies from the very nature of the religious notions are essential to its power and influence over man. A purely abstract religion can not exist. To be effectual religion must be presented in a concrete form, in befitting and expressive ceremony.

It must be evident to the most indifferent observer that Freemasonry has its own and peculiar religious rites, services and ceremonies. These are the "forms of words" and "the forms of needs" in the institution. They are designed and used on the one hand, to impress profoundly the candidate for initiation, and on the other to strengthen the Mason in his peculiar faith. These ceremonies are the outward signs of a distinct inward religious life, which is Masonry.

They are designed to beget within the Mason the belief that Freemasonry deals with the most sacred things with befitting solemnity; that the lodge is a most holy place, and "that its floor is holy ground." The candidate is made to feel that the "all seeing eye" is looking down upon him, and that he is about to be ushered into the very presence of deity.

The whole procedure in the lodge whether opening, working, "refreshment" or "closing" is a religious ceremony, intensely and exclusively religious, more so than many services conducted in a Christian church. It is worship, ceremony, service, religion throughout, and therefore the conclusion is irresistible that Freemasonry is a religion.

The Masonic initiation is purely a religious ceremony. It is as much so as is a confirmation or baptism in the churches, or the solemnization of marriage, or the ordination of a minister of the gospel. It is a ceremony in which a solemn agreement is made in which the Masonic deity is recognized as a party to the covenant, and whose help is implored.

In this act certain duties are set forth and recognized, obligations are assumed, solemn promises are made, and the god of Masonry is called upon to witness and confirm the same.

The only difference between the purpose of the ceremonies of the church and of Masonry, is in the kind of religion practiced and set forth. If the church is a Religious Institution, Masonry is also.

The initiation proper is preceded by the instruction of the candidate as follows: "Mr. J.H., the institution of which you are about to become a member is by no means of a little and trifling nature, but of high importance and deep solemnity. Masonry consists of a course of ancient hieroglyphical and moral instruction, taught according to ancient usages by types, emblems and allegorical figures. Even the ceremony of your gaining admission within these walls is emblematic of an event, which all must sooner or later experience. It is emblematic of your final exit from this world to the world to come. You are doubtless aware that whatever a man possesses here on earth, whether it be titles, honors, or even his own reputation will not gain him admission into the celestial lodge above, but previous to his gaining admission there, he must become poor and penniless, blind and naked, dependent on the sovereign will of our Supreme Grand Master; and in order to impress these truths more forcibly upon your mind, it is necessary that you be divested of your outward apparel and clad in a garment furnished you by the lodge."

This explanation has an intensely religious flavor. Everything is symbolic. The entrance into the lodge, even to its minor details, is emblematic of his entrance into heaven. The lodge here is a type of the lodge above.

The Grand Master here represents the Grand Master in heaven. The titles and honors here, earthly titles, count for nothing, but the honors, titles and secrets bestowed by the lodge count for everything in the lodge above.

The garment furnished by the lodge symbolizes the Masonic righteousness which will admit him into the lodge above. All this is religious ceremony.

After further preparation and questioning, the initiation proper begins. To the question, "Who comes here?" the senior deacon replies for the candidate, "A poor blind candidate, who is desirous of being brought from darkness to light, and receiving a part of the rights, lights and benefits of this worshipful lodge erected to God and dedicated to the holy Saint John, as many a brother and fellow has done before him."

The candidate, after further instruction is ordered to kneel at the altar and attend prayer, when the lodge is called up and the following prayer is offered: "Vouchsafe thine aid Almighty Father of the Universe to this our present convention; and grant that this candidate for Masonry may dedicate and devote his life to thy service, and become a true and faithful brother among us. Endue him with a competence of thy divine wisdom, that by the secrets of our art, he may be better enabled to displace the blots of birth, love relief and truth, to the honor of thy holy name. Amen. So mote it be."

Then a confession of faith is demanded of the candidate, and the ceremony goes on, every step being a religious act, culminating at the altar where the oath is taken and the covenant entered into, which, according to Masonic teachers, is the highest obligation a man can assume here on earth.

The initiation is positively religious, a religious allegory. In a general way, the stripping of the candidate and putting on the garments of the lodge, is emblematic of his conversion to Masonry, that is putting off the vices of the profane life and putting on the virtues of Masonry, the exchange of the polluted and profane worldly honors for the sacred honors of Masonry. It is with this ceremony that the Mason, unknowingly, renounces Almighty God and the Lord Jesus Christ, and puts on the mantle of a false god!

This initiation is his regeneration fitting him for the celestial lodge above. He is ushered either barefooted or slipshod into the lodge, to symbolize that he is on holy ground. He is hoodwinked to symbolize that he is in spiritual darkness, and needs the glorious light of Masonry in order to be able to gain relief, seek truth and subdue his passions. He receives solemn instructions at the south, the west, and the east as to his duties. This is the symbolic pilgrimage and symbolizes life and soul's travails.

He is solemnly obligated to keep secret and sacred that which is committed to him in the lodge then and thereafter, and as an evidence of his sincerity of intention kisses the holy book, and is then freed from his cabletow, and by the removal of the hoodwink, is brought to Masonic light, amidst clapping of hands and stamping of feet. This is the shock of entrance and symbolizes the throes of the new birth, the birth into Masonry.

At the door of the lodge the candidate confesses his ignorance, blindness and servitude to his passions. At the threshold of his induction he confesses his faith in the Masonic deity. Within the lodge all is religious ceremony. The "divestment" and "reinvestment," the "declination" and "perambulation," "salutation" and "obligation," the "induction," "pilgrimage" and "ceremony," "prayers" and "lectures" are all religious and have a religious signification.

After his covenant "he is received as a brother among them." He is received and fellowshipped by the fraternity, is regarded no longer polluted and profane, and is then symbolically "placed" as a stone in the temple. He has been regenerated, purified and placed. All these are religious acts and ceremonies. It is too apparent to be denied.

Thus far we have had in mind the first degree only. The ceremonies in the higher degrees are more intensely religious than in the first degree. They advance until they become "sublime and ineffable." These ceremonies are all designed to set forth a peculiar religion and that religion is Masonry.

In the third degree, the climax of the ceremony is the mock murder and resurrection of Hiram Abiff, the "Christ" of Masonry. This is made as solemn as the factual nature of the thing will permit. But it is a religious ceremony, a resurrection service, by which the candidate becomes entitled to eternal life. In a sense it is in Masonry what the resurrection of Christ is in Christianity.

"Few candidates may be aware that Hiram whom they have represented and personified is ideally and precisely the same as Christ. Yet such is undoubtedly the case. This old philosophy shows what Christ as a glyph means, and how the Christ state results from real initiation, or from the evolution of the human into the divine."

[9. Masonry has its authorized rituals or book of forms.](#)

A ritual is a book containing a prescribed order or form for religious services. Rituals are external marks and evidences of the exercise of religion. Masonry has its authorized rituals and forms of service. They are in evidence in the lodge room, and in their public services, such as dedications, installations, and burials.

In the rituals these services are prescribed and the details indicated by appropriate rules. This stamps Masonry as religion, as much as the die stamps the precious metal as coin.

Masonry is the most ritualistic of all secret religions. It has its forms for everything, initiations in the various degrees, dedications of public buildings, either civil or Masonic, laying of corner stones, installations, burials, baptisms for infants and youths, and what not. And these prescribed forms are faithfully adhered to. No departure from them is permissible. These rituals are necessary in order to prevent this Masonic religion from becoming corrupted by omissions or additions, for every ceremony must be "in due form."

[10. It has its own peculiar worship.](#)

The members of the Masonic fraternity exercise themselves in their Masonic religion according to the forms of service prescribed by the order. They take part in these services, and do it heartily. They are as devout and reverent in the lodge, as is the Christian in his worship in the sanctuary. There are set prayers, distinctively Masonic, which are solemnly and reverently said.

There are responses in the religious services in the lodge, which they ardently repeat. There are genuflexions, postures, and attitudes, all emphatically religious and distinctively Masonic, which they cheerfully assume, and there are hymns and odes, also Masonic, which are joyously sung. These exercises would be very incongruous in a church because the religion they express is foreign to that which a Christian church teaches.

It also has a distinctive burial service for its dead. It is for those only who die in the Masonic faith. Only third degree Masons are entitled to Masonic burial. To hold this service for one who is not a Mason, would be from the Masonic viewpoint, sacrilege of the highest kind. And only Masons take part in the burial service.

It is not for the lips of the "profane." It is the exercise of a purely Masonic religion by men who have been made Masons in due form. It has a Baptismal service for infants and for youths. It has in some countries a marriage and communion service. It has all the external and essential marks of Religion. Whatever else may be found in Masonry, science, philosophy, history or ethics, the dominant factor in the institution is religion. Freemasonry is a Religion!

[11. Freemasonry has its own distinctive deity whom it worships and adores.](#)

Freemasonry professes to have in its possession a correct knowledge of the Great Architect of the Universe who in its view is the true God. This knowledge it professes to teach inerrantly to its disciples by means of its symbolism and ceremonies.

"I publish without reserve what has been involved in secrecy, not ashamed to tell you what you are not ashamed to worship."

Correctly stated it constitutes its body of divinity, its "divine truth which is the center of its system, the point from which all its radii diverge." Upon this correct knowledge of its deity and the doctrines concerning his attributes, nature and work, the institution is founded, and in this god idea is the key that unlocks its secrets, interprets its symbols and emblems, and explains its allegories and ceremonies. Given this god idea and the chaotic mass of objects, symbols, and philosophical remnants resolve themselves into system and order. This peculiar god idea, in order to conceal its true nature, the institution deeply veils and conceals beneath the garments of Christianity, "So as to lead conceited interpreters astray." Freemasonry then, has a system of divinity, a body of doctrine concerning this Great Architect. This doctrine it holds as absolutely correct both in content and in statement. In its opinion it is the Truth of the Divine.

This Masonic doctrine concerning the divine is as may be expected, peculiar to this institution. It (Masonry) has nothing in common with Christian Theology, except certain theological terms, which it employs not in the Christian but in the Masonic sense.

Freemasonry *Explained*

Based upon research by Willie Martin

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About The Most Famous Secret Society

Its term the great architect of the universe, is not a mere Masonic name for the living and True God of Christianity, but it denotes an entity that can not be identified with Jehovah. It is not a synonym for Jehovah, as it is generally believed to be. It denotes another entity just as Baal, Molech, Brahma, etc., denote entities distinct from Jehovah. Many Masonic writers ridicule the Christian doctrine that the Bible is a supernatural revelation from God. They say it is a book

written for the vulgar, by the ancient priests and that they concealed under its exoteric language, the secret doctrine, which is the true Freemasonry. [This is pure Judaism, and is the foundation of the Talmud and the teachings of the Jewish Kabbalah].

Revelation 13:12 states: "And I . . . saw a beast rise up out of the sea . . . and the dragon gave him his power, and his seat, and great authority."

An unseen power is using human beings to give rise to world government. Revelation 12:9 identifies the dragon as; "that old serpent, called the devil, and Satan, which deceiveth the whole world . . . "

But there was already on the world scene, a secret religious-political entity in control of the various governments of the earth; and is revealed in Revelation 13:27: "And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the Dragon gave him [the beast] his power, and his seat, and great authority . . . And they worshiped the dragon which gave power unto the beast: and they worshiped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him [the beast] to make war with the saints and to overcome them: and power was given him over all kindreds, and tongues, and nations, and all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."

The Scriptures attest that Jesus was the Lamb slain from the foundation of the world. He came to save and redeem Israel. For Christ, Himself stated: " . . . I am not sent BUT unto the lost sheep of the house of Israel." And He sent His disciples only to Israel, not to the rest of the world as the Judeo-Christian ministers of today say: "But go rather to the lost sheep of the house of Israel."

Now, let's look into history and see what system is rising on the world scene that is empowered by Satan the devil, who is also called Lucifer.

An organization that is little discussed if ever, that is so secretive that even wives do not know the blood curdling oaths that must be taken to enter, is called Freemasonry. What do you honestly know about this secret society? Do you know any of its beliefs by documentation from their faithful? Is it a religious organization? a business organization? A social fraternity?

Out of Germany was hatched a Diabolical Plot that has deceived millions of people and which, even now, threatens to destroy Western Civilization.

These "thinkers, Elders of Zion" could clearly see that corruption and depravity had decimated the strength of Christ's church, through the Catholic Church and other so-called Christian cults, which had promulgated many of the ideas now proven to be totally fallacious. They saw that the church, commonly believed to be the body of Christ, held its adherents in subjection by means of fear and superstitious ritual.

They falsely assumed that the myths and superstitions of the Dark Ages were based on the Bible. When they proved that these superstitions were false, they assumed, without any real proof, that they had proven the Bible to be false. The teachings of Judaism, and through it the Catholic Church were based on the Satan-inspired Babylonian Mystery Religion, not on the Bible.

Under an unending barrage of such "enlightened" scholarship of the so-called higher critics, the "intelligentsia" of Europe were prepared by the second half of the eighteenth century for the advent of Illuminism, the Secret society called the Illuminati.

Illuminati: What does that name mean to you? Most people answer that question with a blank stare, a total lack of comprehension. Regardless of how various people may respond to that question, there is one fact of which we may be assured: The Order of the Illuminati was founded on May 1st, 1776, by Adam Weishaupt, a Jewish Professor of Canon Law at the University of Ingolstadt, Bavaria. Weishaupt (born a Jew and 'converted' to Roman Catholicism) was a former Jesuit priest [the Jewish military arm of the Catholic Church] who broke with that Order to form his own organization. There is evidence now extant that proves that the Catholic forces have joined the Illuminists (at the highest level) in an unholy alliance to achieve, [with Judaism], the mutual goal of total world conquest.

[The Illuminists:](#) About the middle of the eighteenth century, the irreligious and disruptive tendency which has always characterized Freemasonry received a new impetus from the secret societies of the German Illuminists and the French Martinists which were merged in Freemasonry.

In France, especially, where the ground was prepared by the Gallican and Jansenistic movements of the preceding generation, Freemasonry spread very rapidly, and gained immense influence. It served to strengthen the spirit of impiety and unbelief already prevailing among the upper classes, and to enhance the demoralization which affected all classes.

Above all, Masonic principles and teaching introduced the spirit of revolt against both ecclesiastical and civil authority. The Masonic lodges became the meeting-places in which every type of impiety, immorality, and revolt found a safe refuge, and where all the anti-religious and anti-social elements of French society met on common ground. This spirit of revolt soon bore fruit all over Europe and America in the anti-religious persecutions, the expulsion of the Society of Jesus from various countries, the complicated intrigues which culminated in the suppression of the same Society (forced on Christianity through Masonic influence), and later on in the French Revolution (1789).

The principles and ideals which led to the formation of these societies, whose tendencies were profoundly irreligious and anarchical, had come into Northern Germany from England and France early in the century, and had spread south into the Christian portions of the country. In 1776 Adam Weishaupt, a professor of the University of Ingolstadt, became the leading spirit of the movement.

Weishaupt's plan (which is still the method followed in the Masonic lodges) was to enlist disciples into a secret organization, and to fashion them little by little to his ideals by means of a series of successive initiations into the inner circles and secrets of the organization.

In the early stages of the training, that is in the outer circles of the system, some kind of religion and even Christianity was ostentatiously professed; but as the member became more and more inoculated with the new principles and ideas he was gradually admitted into the real inner secrets, which included the denial of God and the abolition of all civil authority. The members had to bind themselves by dreadful oaths to devote themselves to the purposes of the organization, and to preserve inviolable secrecy.

The Order exacted from its members a total consecration of themselves, of all their faculties and powers, to the work of the society. They had to place at its service their liberty, their honor, their property, and to forswear their allegiance to their country and their Church. They had, at the same time, to bind themselves to inviolable secrecy, and to complete and blind obedience to the superiors of the society whom they did not know, and to whom was committed the right of life and death over all the members, as well as the right to oblige the latter to the most unjust and immoral acts.

[Sources of Information Concerning Freemasonry:](#) The author then proceeds to describe in detail the main sources from which the student may obtain a pretty full and accurate knowledge of the character, aims and general methods of Freemasonry, which is the parent and the model of all the modern secret societies. That these sources are abundant and authentic need not cause surprise. It is almost impossible that it should be otherwise seeing that Freemasonry alone, not to speak of the numberless allied associations, counts its adherents in the millions, and that its activities have already gone on for nearly two centuries.

These sources are in the first place the Masonic constitutions, and the authentic collections of statutes, also the Masonic manuals, the books of ceremonial, the catechisms, the official descriptions of the oaths and obligations belonging to the different rites; the yearly calendars, etc. Next come the published Transactions of Masonic gatherings, as well as the numberless Masonic reviews and official organs from all parts of the world, in which the principles and aims of the Order are oftentimes openly avowed. Then we have the authoritative works of Masonic writers dealing with the different aspects of Freemasonry, describing the nature of the Masonic cult and analyzing the spirit and ideals of the Masonic Order.

Again, much may be learned from the attitude adopted by the Masonic body in different countries on such questions as Marriage, Education, the relations of Church and State, etc., as well as from the policy and activities of leading personages closely connected with the Order.

Now and then, too, valuable information has been communicated by important members who were at one time zealous supporters of Freemasonry, and had been admitted to some of its inner secrets; but afterwards repented and left its ranks. Finally, in some instances secret

Masonic documents of the highest importance have fallen accidentally into the hand of Christians or have been seized and published by the civil authorities.

It is important that we clarify the real meaning of the name of Weishaupt's Secret Society, the Illuminati. This is very significant. The name implies that those individuals who are members of the Illuminati are the only members of the human race who are truly enlightened.

Weishaupt and his followers considered themselves to be the cream of the intelligentsia, the only people with the mental capacity, the knowledge, the insight and understanding necessary to govern the world and bring it peace. Their avowed purpose and goal was the establishment of a "Novus Ordo Seclorum," a New World Order, or One World Government.

The name Illuminati derives from the word Lucifer, which means "Bearer of Light" or a being of extraordinary brilliance. "And no marvel; for Satan himself is transformed into an angel of Light."

Illuminism is clearly Satanism in one of its latter-day manifestations. Their goals are virtually identical. In fact, Satan was the first Illuminist.

Public attention was first drawn to the existence of the Illuminati and their diabolical plan for world conquest as the result of a bizarre accident in 1785. History records that a courier for the Illuminati, named Lanze, was racing on horseback from Frankfurt to Paris carrying documents relating to Illuminati activities in general, and specific instructions for the planned French Revolution in particular.

The documents originated with the Jewish members of the Illuminati in Germany and were addressed to the Grand Master of the Grand Orient Masons in Paris. As the courier galloped through Ratisbon (Regensburg), he was struck by lightning and killed. All of the papers he was carrying fell into the hands of the local police, who turned them over to the Bavarian Government. The authorities ordered the police to raid the headquarters of the Illuminati and this resulted in additional documents being captured. These documents revealed that the conspirators had world-wide aims.

All of the carefully documented evidence was brought to the attention of the government of Britain, Germany, Austria, France, Poland and Russia. For one reason or another, possibly inside Illuminati influence [or perhaps for the same reason that men today turn a deaf ear to those who would expose the goals of the conspirators, saying with contempt: "I cannot see any such conspiracy", they chose to turn a deaf ear to the warnings contained in these dreadful documents. Four years later the French Revolution exploded in all its fury.

Sir Walter Scott, in the second volume of his "The Life of Napoleon," points out that the events leading up to the French Revolution were created by the Jewish Money Barons, the Illuminati, whose agents then led the mob in creating the famous Reign of Terror.

The First Break

The first real "break" as far as inside information on the Illuminati is concerned, came when these "great intellectuals" invited Professor John Robinson to join their ranks.

Robinson didn't fall for the lie that the goals of the Illuminati were pure and honorable. He kept his thoughts to himself however, and played along with the conspirators. Subsequently he was entrusted with top secret Illuminati documents and was able to scrutinize the inner workings of the secret society at close range.

As a result, Professor Robison wrote a startling book entitled "Proofs of A Conspiracy" which was published in 1797. All of what is currently known about the early Illuminati comes from Robison's book and another written by the Abbe Barruel in 1798 entitled "Memoirs Illustrating the History of Jacobinism."

Both books, although the authors were unknown to each other, give us a clear-cut picture of the organization. The books quote extensively from The Original Writings of the Order and Sect of the Illuminati, an official report of the Bavarian government issued in 1786 following a lengthy investigation.

The following facts emerge: Adam Weishaupt was born on the 6th of February, 1748, of Jewish parents. His early training by both Jewish teachers and the Jesuits inspired him with an intense dislike, even hatred for Christianity and the Jesuit order.

When he broke with the Jesuits he immersed himself in the subversive and anti-Christian teachings of the French philosophers and other writers who appealed to his innate sense of superiority. And for five years he was devoted to meditation, during which time he devised a plan to overthrow civilization and establish what he termed a "Novus Ordo Seclorum" A New World Order which he initiated with Rothschild financial backing.

The initiates who made up the outer rings were told that the great purpose of the Illuminati was, "to make of the human race, without any distinction of nation, condition, or profession, one good and happy family."

All initiates were required to take an oath to bind themselves, "to perpetual silence and unshakable loyalty and submission to the Order, in the persons of my superiors; here making a faithful and complete surrender of my private judgement, my own will, and every narrow-minded employment of my own power and influence. I pledge myself to account the good of the Order as my own and am ready to serve it with my fortune, my honor, and my blood . . . The friends and enemies of the Order shall be my friends and enemies; and with respect to both I will conduct myself as directed by the Order . . . (and) devote myself to its increase and promotion, and therein to employ all my ability . . . without secret reservation."

By way of warning as to the consequences of betraying the Order, the initiate took part in a ceremony during which he was warned that, "If you are only a traitor and perjurer, learn that all our brothers are called upon to arm themselves against you. Do not hope to escape or to find a place of safety. Wherever you are, shame, remorse, and the rage of our brothers will pursue you and torment you to the innermost recesses of your entrails."

By the time the member had reached the "inner circle" his oath of absolute secrecy and unquestioning obedience had become deadly serious. Only at this stage was he allowed to finally see the ultimate aims of the Order:

1. Abolition of all ordered government;
2. Abolition of private property;
3. Abolition of inheritance;
4. Abolition of patriotism;
5. Abolition of all religion;
6. Abolition of the family (i.e., marriage, morality and the proper education of children); and
7. The creation of a World Government.

The aim of Robison's work was to trace the development of the Secret Societies up to the French Revolution. He denounces Voltaire, d'Alembert and Frederick II of Prussia in his book, "Proofs of a Conspiracy", as the chiefs of a great anti-Christian conspiracy (identified with Freemasonry) which brought about the suppression of the Society of Jesus, the production of the "Encyclopédie," and the spread of the anti-Christian movement in France.

Weishaupt's Illuminism was merged into Freemasonry following its suppression in Bavaria. From the union of the two sprang the Masonic sect of the Jacobins, whose activities reached their climax in the anti-Christian excesses of the French Revolution. Efforts have also been made, to discredit Barruel's work. Modern research, however, and events in the nineteenth and twentieth centuries have served to establish his main conclusions.

[Documents of the Illuminati](#): The following passages, quoted by Barruel and Robinson from "The Original Writings of the Illuminati," convey some idea of the character of the sect, its aims and ideals, since impressed upon Freemasonry: "To reinstate man in his primitive right of equality and liberty we must begin by destroying ALL RELIGION (Christianity most of all) and civil society, and finish by the destruction of all property (property rights) . . . A time shall come when man shall acknowledge no other law but the great book of nature. This revolution shall be the work of secret societies. It is necessary to establish a universal r?gime and empire over the whole world . . . Under the new empire all other governments must be able to pursue their usual progress, and to exercise every power except that of hindering the Order from attaining its end. Despotism has robbed men of their liberty. How can the weak obtain protection? . . . Nothing can bring this about but hidden societies . . . Princes and nations shall vanish from the earth. The human race will then become one family . . . and reason will be the code of law to all mankind. Seek out those who are distinguished for their power, riches or learning. Spare no pains, spare nothing in the acquisition of such Adepts. If heaven refuses its aid, conjure hell . . . These (men of wealth and rank) are a good type of people. They augment our number and fill

our coffers . . . Make these gentry swallow the bait; but beware of communicating to them our secrets. For that species of adept must always be persuaded that the degree they are in is the highest. We must acquire the direction of education and of Church government, the professorial chairs and the pulpit . . . We must profess the warmest concern for humanity, and make the people indifferent to all other relations (such as those of family and country) . . . We must endeavor by every means to gain over the reviewers and journalists; as well as the booksellers, who in time will see that it is in their interest to side with us . . . If a writer publishes anything that attracts notice, but does not accord with our plans, we must endeavor to win him over or decry him. Only those who are certainly proper subjects shall be picked out from among the inferior classes for the higher mysteries . . . No religionist must on any account be admitted into these . . . Every person shall be made a spy on another and on all round. You can't imagine what respect and curiosity my priest degree has raised . . . A famous Protestant divine who is now of the Order is persuaded that the religion contained in it is the true sense of Christianity. O Man, Man! To what may'st thou not be persuaded!"

Such extracts could be multiplied. The plans and ideas revealed in them are substantially identical with the aims and methods of the inner circles of Freemasonry during the nineteenth century and down to our own day.

[Documents of the Carbonari](#): The following extracts are taken from the correspondence of the Italian "Alta Vendita or Haute Vente," commonly supposed to have been the governing center of European Freemasonry at the time. The documents were seized by the Pontifical Government in 1846. They were communicated by Pope Gregory XVI to Cretineau-Joly (March, 1846), who published them in his work "L'Eglise en face de la Revolution" with the approval of Pius IX: "Our ultimate end is that of Voltaire and of the French Revolution, the final destruction of Christianity, and even of the Christian idea. The work which we have undertaken is not the work of a day, nor of a month, nor of a year. It may last many years, a century, perhaps; in our ranks the soldiers die; but the fight goes on . . . Crush the enemy whoever he may be; crush the powerful by means of lies and calumny . . . if a prelate comes to Rome from the provinces to exercise some public function, learn immediately his character, his antecedents, above all, his defects. If he is already a declared enemy, an Albani, a Pallotta . . . envelop him in all the snares you can lay under his feet; create for him one of those reputations which will frighten little children and old women . . . paint him cruel and sanguinary; recount regarding him some trait of cruelty which can easily be engraved in the minds of the people . . . As France and England, so Italy will never be wanting in facile pens which know how to employ themselves in these lies so useful to the good cause . . . Let the clergy march under your banner in the belief always that they are marching under the banner of the Apostolic Keys . . . Lay your nets in the depths of the sacristies, seminaries, and convents . . . The dream of the secret societies will be realized for the most simple of reasons because it is based on the passions of man . . . Let us prepare our arms in the silence of the lodges, erect

our batteries; flatter all passions, the most evil as well as the most generous; and everything leads us to believe that our plans will succeed one day even beyond our best calculations . . . The 'Alta Vendita' desires, that under one pretense or another as many princes and wealthy people as possible should be introduced into the Masonic lodges . . . It will afterwards see what it can do to utilize them in the cause of progress . . . They serve as birdlime for the imbeciles, the ambitious, the bourgeoisie, and the needy. They will serve our ends while intending to labor only for their own. They form a magnificent sign-board, and there are always fools enough to be found, ready to take part in a conspiracy of which some prince or other seems to be a ringleader . . . It is upon the lodges that we count to augment our ranks. They form without knowing it our preparatory novitiate . . . Let us be especially on our guard against exaggeration of zeal. A good hatred, thoroughly cold, calculated and profound is of more worth than all artificial fires, and all the declamations of the platform. At Paris they cannot comprehend this; but at London I have met men who seized better upon our plan . . . Presently we shall have a printing press in Malta placed at our disposal. We shall then be able under the British flag, with impunity and certainty, to scatter from one end of Italy to the other books, pamphlets, etc., which the Alta Vendita shall judge proper to put in circulation . . . It is not in the blood of an isolated man, or even of a traitor, that it is necessary to exercise our power: it is upon the masses. Let us not individualize crime . . . It is necessary to generalize it . . . Let us not then make more martyrs; but let us spread vice broadcast among the multitude . . . let them breathe it through their five senses; let them drink it in, and become saturated with it . . . Make men's hearts corrupt and vicious, and you will no longer have Christians. Draw away the priests from the altars, and from the practice of virtue. Strive to fill their minds and occupy their time with other matters . . . it is the corruption of the masses we have undertaken, the corruption of the people through the clergy, and of the clergy by us, the corruption which ought one day to enable us to lay Christianity in the tomb . . . One of our friends, laughing at our projects, recently said to us: 'In order to destroy Christianity it is necessary to commence by suppressing woman.' The words are true in a sense; but since we cannot suppress woman, let us corrupt her with the Church, corruptio optimi pessima. The best poniard with which to strike the church is corruption."

We could multiply such quotations directing how youths are to be entrapped, women corrupted and utilized for corruption, how the ecclesiastical are to be deceived, how (Jewish) Calvinism is to be utilized, etc.

[Aggressive Anti-Christian Character of Freemasonry:](#) The following extract from a speech delivered September 20, 1902, by Senator Delpech, President of the French Grand Orient, conveys an idea of the general spirit and character of that body: "The triumph of the Galilean (Christ) has lasted many centuries but now he dies in his turn. The mysterious voice announcing (to Julian the Apostate) the death of Pan today proclaims the death of the impostor God, who promised an era of justice and peace to those who believe in him. The

illusion has lasted for a long time. The mendacious God is now disappearing in his turn. He passes away to join the dust of ages with the other divinities of India, Egypt, Greece and Rome, who saw so many deceived creatures prostrate before their altars. Brother Masons, we rejoice to state that we are not without our share in this overthrow of the false prophets. The Romish Church, founded on the Galilean (Christ) myth, began to decay rapidly from the very day on which the Masonic Association was established."

The following is an extract from the speech delivered at the Masonic Congress of Geneva, 1902, by the Deputy Grand Master of the Swiss Lodge, Alpina.

This lodge is among those recognized by and closely allied with the Grand Lodges of Great Britain and Ireland: "We have one irreconcilable enemy (Christianity). Its army is black as the darkness of night, and as numerous as the microbes whose swarming multitudes poison the air around us; it is powerful, closely organized, well disciplined, and a model of blind obedience. This army (Christians) fights to do evil. Freemasonry battles to do good."

[Items of Masonic Policy and Methods:](#) Extracts, such as the following, culled from Michael's collection entitled "La Dictature de la Franc-Maçonnerie sur La France," illustrate some of the standard methods of Masonic activity: "Freemasonry ought to be felt everywhere; but nowhere definitely revealed."

"We ought to be most zealous to make our ideas permeate the masses of the people . . . We rejoice in the fact that they are germinating and bearing fruit."

"Sporting clubs, boy Scout companies, convivial organizations, choral societies, all the types of association that attract youth . . . these are a fruitful soil on which to exercise Masonic propaganda with the greatest profit."

"The Congress of the Grand Lodge of France declares by the almost unanimous vote of the lodges that:

1. It is in favor of a single type of school, with free education . . .
2. It wishes to impose upon all, even those of lesser capacity, the obligation of attending continuation schools . . .
3. It favors the monopoly of education (by the State) and the immovability of the teachers."

"An admirable aspiration towards an ideal of altruism and pacificism is carrying the brethren of most of our lodges to set their hopes on the complete and absolute realization of that organism for the liberation of modern society. 'The League of Nations.'"

"It is a part of the duty of universal Freemasonry to give its whole support to the League of Nations so that the latter should no longer need to be subject to the interested influences of the governments."

[Religion of Freemasonry](#): such extracts as the following, taken from authoritative exponents of British Freemasonry, illustrate the type of religion which it propagates: "To hearten them (the Initiates) to the task, the Initiatory colleges have held up a prototype in the person of some great soul who has already trodden the same path and emerged triumphantly therefrom . . . In Egypt the prototype was Osiris . . . In Greece the prototype was Bacchus . . . In Masonry the prototype is Hiram Abiff . . . In the Christian and chief of all systems . . . the greatest of all exemplars died at the hands of a mob."

Again, the same author writes: "It is well for a man to be born in a church but terrible for him to die in one; for in religion there must be growth. A young man is to be censured who fails to attend the Church of his nation; the elderly man is equally to be censured if he does attend, he ought to have outgrown what that Church offers and to have attained a higher order of religious life . . . Each human life is as a bulb providentially planted in some pot, in some religion, in some church. If it fulfills the law of its nature . . . it will outgrow that pot."

"The Freemason," an English Masonic review (August 21, 1926), had the following: "Freemasonry is able to stand by and behold the march of all religions as they pass in review . . . All, however, are seen moving along the line of natural evolution towards one and the same ethical and spiritual goal."

The following is taken from the address of congratulation sent by the Grand Lodge of Italy to the Prince of Wales, afterward King Edward VII, on the occasion of his installation as Grand Master of the English Freemasons.

Similar addresses were sent by the French Grand Orient and other Continental jurisdictions. The Italian Freemasons were then (about 1874) perhaps the most prominent and aggressive section in Europe: "May it please your Royal Highness to permit the Grand Master of the Grand Orient of Italy to unite . . . Italian Masonry therefore rejoices at this new lustre shed upon our world-wide Institution, and sincerely prays that between the two Masonic communities may be drawn ever more closely those fraternal ties which, despite the want of that official recognition, which we venture to hope will soon be effected, have always bound us to our English brethren . . . " A short time afterwards (July 19, 1875) the following appeared in the London "Times:" "The announcement was made on Saturday at the consecration of a new lodge, named after the Prince of Wales at the Alexandra Palace, that his Royal Highness the Grand Master of the English Freemasons had given official recognition to the Grand Orient of Italy . . . "

Albert Pike, who was perhaps the highest and most widely-recognized authority on Anglo-American Freemasonry, wrote: "When the (Masonic) Journal in London . . . declared that English Freemasonry had no opinions political or religious, and that it did not in the least degree sympathize with the loose opinions and extravagant utterances of part of the Continental Freemasonry, it was very justly and very conclusively checkmated by the Romish organs with the reply 'it is idle for you to protest. You are Freemasons, and you recognize them

as Freemasons. You give them countenance, encouragement and support, and you are jointly responsible with them, and cannot shirk that responsibility."

Freemasonry and High Finance: Our next quotations shall be from an article which appeared over the signature "Papus" in the April number, 1914, of the French Occultist review "Mysteria." It furnishes a further illustration of the aims and methods of the Masonic conspiracy: "Side by side with the national politics of each State, there exist certain obscure organizations of international politics. At the present moment the problems before these international councils are the setting-up of Alsace-Lorraine into two Swiss Cantons, the liberation of Poland . . . the disappearance of Austria, the constitution of a United States of Europe after the final abolition of military feudalism. The men that take part in these councils are not the professional politicians, or the brilliantly-dressed ambassadors, but certain unpretentious, unknown men, high financiers, who are superior to the vain ephemeral politicians who imagine that they govern the world. A network of well-organized telegraphic agencies with English directors, a strong international center of economic intelligence with German consuls, a group of French bank-directors and of Belgian, Swiss, and Japanese intelligence agents form a living, active instrument for social purposes of an efficiency quite different from a parliament or a court peopled by courtesans. A strike occurring at the nick of time to stop the construction of an ironclad; the sudden rise into importance of a commercial port; a commercial treaty negotiated at the favorable moment, etc., these are the unforeseen manifestations of those social activities whose springs are hidden, and which surprise only the uninitiated . . . These men (the secret societies organized in small groups) . . . carry on their activities in accordance with an ancient system of social organization, coming down from the ancient sanctuaries of Egypt, and reverently preserved in certain centers of Hermeticism."

Here we have the explicit testimony of one who was himself in close touch with the inner circle of esoteric Freemasonry, and may be presumed to possess accurate knowledge of its activities, as to the identity of the powers controlling international finance with the members of the inner Masonic circle. The testimony of "Papus" is confirmed by a whole mass of collateral evidence.

Documents of Disputed Authenticity: Besides the Masonic documents of undisputed authenticity from which we have so far quoted, there is another important class of documents whose genuineness has not been conclusively established. It is clear that these documents cannot be advanced as evidence of anything which is not proved from other sources.

Some, however, have a significance and importance which forbid their being passed over in silence. The most remarkable of these is the one known as the "Protocols of the Sages of Sion," (Protocols of the Learned Elders of Zion) which was first published in Russia in 1901, and translated since the European war into most of the languages of the world, including Japanese and Chinese.

These and kindred documents purport to be reports or records of conferences delivered before secret and select bodies of Masonic Jews of the very inner circles of Freemasonry; and to contain the main outlines of the policy and plans of action, elaborated long before by the Masonic Jewish leaders.

The feature which gives these documents their peculiar interest, and which no amount of adverse criticism or argument against their genuineness can dispel, is the startling accuracy with which recent developments of the anti-Christian and Masonic movement are described almost in detail. The documents were certainly published more than a 100 years ago. Yet they clearly foreshadow events and social developments that have transpired over the last century. The obvious explanation would seem to be that the documents, whatever their origin, are based upon an accurate knowledge of the Masonic Jewish conspiracy; and that the revelations they purport to contain of the aims and methods of the Masonic Jewish leaders are substantially true. Any arguments to the contrary are not convincing.

This is especially so in the case of the ["Protocols of the Learned Elders of Zion,"](#) the most important of the documents in question, the futility of attempted "refutations" published to date, plus determined perseverance (and the expenditure of billions of dollars) by the capitalistic Jewish-controlled Press and great financial interests in their attempts to boycott or suppress the book, have gone far to convince many as to its authenticity.

It is not our intention to discuss these documents at any length, nor do we quote them as independent evidence of Masonic Jewish aims and methods. However we will briefly summarise the background of the book.

[Protocols of the Sages of Sion \(Protocols of the Learned Elders of Zion\)](#): The "[Protocols](#)" purport to be the rough notes of a series of twenty-seven conferences, delivered or intended for delivery in secret conclave before a select body of Jewish Masonic leaders who were present at the First Zionist Congress at Basle in Switzerland in the year 1897, under the presidency of Dr. Theodore Hertzl. The papers are supposed to have been surreptitiously copied after the congress by secret agents of the Czarist Government who found some way of penetrating the confidential archives of a French Masonic Lodge of the Misra?m rite.

Two well-known Russian publicists, Sergius Nilus, a pious member of the Russian Orthodox Church, and G. Butmi, an able nationalist writer and controversialist, independently obtained possession of copies, and both published Russian versions of the document (1901-1902). Several other editions appeared in Russia during the following fifteen years. It was not, however, until the Russian Revolution of 1917 that the book attracted widespread attention. Since then, editions have appeared in almost every civilized country of the world, and a whole literature has grown up around it.

The book purports to contain only extracts hurriedly gathered from a fuller collection belonging to the same general class as the secret documents of the Illuminati, those of the Alta Vendita, and several other extracts that we possess from the authentic writings or the leaders of the

inmost circles of Freemasonry. The extracts, if genuine, would be specially valuable as embodying a statement of the present immediate objective of the Masonic Jewish leaders, and an up-to-date description of their plan of action, which in its main outlines is in harmony with what is already known from other authentic sources. But, whether genuine or not, the book is of extraordinary interest and is manifestly the product of a master mind. It presents an analysis of modern social evils such as can be found nowhere else.

[Contents of the "Protocols":](#) "The ultimate object, according to the Protocols of the Masonic Jewish policy, is the complete [destruction of Christianity](#) and the [enslaving](#) of all the Christian Nations of the world under the heel of the Masonic Jews. The master weapon to be employed is [gold](#). The principal allies to be utilized in the work are the Freemasons and other secret societies, which are all permeated and controlled by Jewish Freemasonry. The means to be employed are the propagation of subversive and revolutionary ideas, a false and unsound system of education, the propagation of misleading economic and social theories, the destruction of all monarchical governments, the corrupting of public functionaries, the manipulation of democracy through the lever of gold, and with the aid of the capitalistic monopoly of the Press and of credit; the stirring up of unrest, class-war, strikes, lock-outs, revolutions, etc."

Hypocrisy, calumny, and assassination are to be freely employed. Real patriotism is to be uprooted, the old landed proprietors are to be impoverished by taxes and imposts, and displaced; and the ownership of the land is to pass under the control of Jewish financiers.

Internationalism is to be promoted; the people are to be demoralized by corrupt literature, corrupt movies and television shows, international sport, gambling, drinking, sexual vice, etc. The Great War is plainly foreshadowed; as are the revolutions in Russia and Hungary, as well as the United Nations and the world crisis as we know it today.

During the transition period between the present governmental system and the establishment of the universal Jewish regime, there is to be a secret government of Masonic Jewish leaders resting upon the control of the Press and of public opinion (with the help of the so-called opinion polls), while the nominal governmental authority will be practically powerless, and little more than a instrument in the hands of the Jewish masters.

See how closely they follow the ten planks of the Communist Manifesto! The Protestant princes and rulers of Germany and Europe were pleased with Weishaupt's plan to destroy Christianity along with the Catholic Church, and they sought to join the Order. These men brought with them control of the Masonic Order, into which they initiated Weishaupt and his co-conspirators in 1777. To prevent the rulers from realizing the true purpose of the Illuminati, Weishaupt limited them to the lower degrees.

[The Illuminati And Freemasonry](#)

To put an end to the numerous disputes raging among Masonic bodies, various congresses were held. In 1778, a congress was convened at Lyons; it lasted a month, but was without result. In 1785, another was held at Paris, but the time was wasted in idle disputes with Cagliostro. The most important was that which assembled at Wilhelmsbad in 1782, under the presidency of the Duke of Brunswick, who was anxious to end the discord reigning among German Freemasons. It was attended by Masons from Europe, America, and Asia.

On July 16th, 1782, at the Congress of Wilhelmsbad, an alliance between Illuminism and Freemasonry was finally sealed. This pact joined together all the leading secret societies of the day and united "not less than 3 million members all over the world." The actual effect of this merger on the subsequent history of the world has never been appreciated by historians. Most of which have belonged to one or the other of the secret societies and have sworn not to expose its secrets.

"What passed at this terrible Congress will never be known to the outside world, for even those men who had been drawn unwittingly into the movement, and now heard for the first time the real designs of the leaders, were under oath to reveal nothing. One honest Freemason, the Comte de Virieu, when questioned on the 'tragic secrets' he had brought back with him, replied: 'I will not confide them to you. I can only tell you that all this is very much more serious than you think. The conspiracy which has been woven is so well thought out that it will be, so to speak, impossible for the Monarchy and the Church to escape from it.' From that time on, says his biographer, M. Costa de Beauregard, 'the Comte de Virieu could only speak of Freemasonry with horror.'"

[Discussions at Wilhelmsbad:](#) The statements contained in Dr. Stark's book, "The Coping Stone," concerning the influence of the Jesuits in the Masonic body, formed one of the chief topics discussed. Some of the chiefs of the Strict Observance produced considerable confusion by being unable to give information concerning the secrets of the high degrees, which they had professed to know; or to render an account of large sums they had received on behalf of the Order.

The main point was to settle whether Masonry was to be considered as a continuation of the Order of the Templars, and whether the secrets of the sect were to be sought for in the modern Templar degrees. After thirty sittings, the answer was in the negative; the chiefs of the Strict Observance were defeated, and the Duke of Brunswick suspended the Order for three years, from which blow it never recovered. The Swedes professed to possess all the secrets; the Duke of Brunswick hastened to Upsala to learn them, but found that the Swedes knew no more than the Germans; whence new dissensions arose between the Masons of the two nations.

The result of the convention of Wilhelmsbad was the retention of the three symbolical degrees, with the addition of a new degree, that of the "Knights of Beneficence," which was based on the principles enunciated in St. Martin's book, "Des Erreurs et de la V?rit?", and the Tableau

Naturel." The foundation of the new Order was attributed to the influence of the Jesuits (read that Jews), because the three initial letters of Chevaliers Bienfaisants, C.H.B., are equal to 3, 8, 2 = 13, signifying the letter N, meaning Nostri. Another result was a league between Masonry and the Illuminati, and it is still a matter of speculation whether these latter were not behind the Jews, brought about by the exertions of Spartacus or Weishaupt, who had long ago discerned the influence he could obtain by the co-operation of the Masons, whom he, of course, employed as his unconscious tools.

But Jewish influence, at that time, was too powerful to be overcome; they sided with, and thus strengthened the influence of the duke; hence the opposition of Germany to the principles of the French Revolution, which broke out soon after, an opposition which was like discharging a rocket against a thunderbolt, but which was carried to its height by the manifesto of the Duke of Brunswick, so loudly praised by courtly historians, and which the German princes made such good use as to induce the German confederacy to surround France with a fiery line of deluded patriotism. Freemasonry had been made the tool of prince and priest-craft, though occasionally it turned the tables on the prince, an instance of which is recorded in the next paragraph.

The sudden retreat of the King of Prussia, having invaded France in 1792, has never been satisfactorily explained. Dr. E.E. Eckert, in his "Magazine of Evidence for the Condemnation of the Masonic Order," writes as follows, quoting from a private letter from M.V.....z, of Paris, to Baron von S.....z, at Vienna, which he qualifies as "thoroughly reliable": "The King of Prussia had crossed our frontiers; he was, I believe, at Verdun or Thionville. One evening a confidential gave him the Masonic sign, and took him into a subterranean vault, where he left him alone. By the light of the lamps illuminating the room, the king saw his ancestor, Frederick the Great, approaching him. There could be no mistake as to his voice, dress, gait, features. The spirit reproached the king for his alliance with Austria against France, and commanded him immediately to withdraw therefrom. You know that the king acted accordingly, to the great disgust of his allies, to whom he did not communicate the reasons for his withdrawal. Some years afterwards our celebrated actor Fleury, who acquired such representation by his performance at the Theatre Francais in 'The Two Pages,' in which piece he represented Frederick the Great to perfection, confessed that he acted the ghost when Frederick William III, was mystified by an appearance, which had been planned by General Dumouriez." Dumouriez was a Freemason.

People became intensely interested in the activities of the Illuminati as a result of information leaking out regarding their diabolical plans.

In 1785, four more leading members of the Illuminati left the Society and testified before a Court of Inquiry called by the Elector of Bavaria.

Their startling evidence removed all doubt regarding the Satanic nature of Illuminism. On the 11th of October, 1785, the Bavarian authorities raided Zwack's house and discovered a mountainous array of Illuminati documents which showed quite clearly that they planned to

bring about a, "universal revolution that should deal the death-blow to society . . . This revolution will be the work of the Secret Societies, and that is one of our great mysteries."

Illuminism Came To America Before The Colonies Were United

The Order of the Illuminati started when the American Revolution was already under way, and therefore played no significant part in it. It was brought to America by the Jewish immigrants, and colonists who had been sent to Europe and were introduced to it while there.

Therefore, before the Colonies were united, the Constitution adopted, and our Republic established, fifteen lodges of the Order of the Illuminati were formed in the thirteen Colonies. The Columbian Lodge of the Order of the Illuminati was established in New York City in 1785. Members included Governor DeWitt Clinton, and later Clinton Roosevelt, Charles Dana and Horace Greeley.

Warnings were issued about the activities of the Illuminati in America. On July 19th, 1798, David Pappen, President of Harvard University issued a strong warning to the graduating class and lectured them on the influence Illuminism was having on the American scene. President Timothy Dwight of Yale University issued a similar warning.



George Washington, in 1798, sent a letter to a G.W. Snyder in which he stated: "It is not my intention to doubt that the doctrine of the Illuminati and the principles of Jacobinism had not spread in the United States. On the contrary, no one is more satisfied of this fact than I am. The idea I meant to convey was that I did not believe the Lodges of Freemasons in this country had, as societies, endeavored to propagate the

diabolical tenets . . . "

One year later, Professor John Robinson published his famous "Proofs of A conspiracy" in which he warned the world of Illuminati infiltration of Masonic Lodges.

Street Layout of Washington D.C.

A curious piece of the Masonic conspiracy puzzle in the founding of America is the actual street layout for our Capital City, Washington, D.C. Remember, 53 of the original signers of the Declaration of Independence were Masons. The city was laid out in the form of Key Masonic Symbols, the Square, the Compass, the Rule, and the Pentagonam.

Take any good street map of downtown Washington, D.C. and find the Capitol Building. Facing the Capitol from the Mall and using the Capitol as the head or top of the Compass, the left leg is formed by Pennsylvania Avenue and the right leg by Maryland Avenue.



The Square is found in the usual Masonic position with the intersection of Canal Street and Louisiana Avenue. The left leg of the Compass stands on the White House and the right leg stands on the Jefferson Memorial, the circle drive and short streets behind the Capitol form the head and

ears of what Satanists call the Goat of Mendes or Goat's Head.

On top of the White House is an inverted five-pointed star, or Pentagram. The point is facing South in true occult fashion. It sits within the intersections of Connecticut and Vermont Avenues north to Dupont and Logan Circles, with Rhode Island and Massachusetts going to Washington Circle to the West and Mt. Vernon Square on the East. The center of the Pentagram is 16th Street where, 13 blocks due north of the very center of the White House, the Masonic House of the Temple sits at the top of his occult iceberg.

The Washington Monument stands in perfect line to the intersecting point of the form of the Masonic Square, stretching from the House of the Temple to the Capitol Building. Within the hypotenuse of that right triangle sit many of the headquarters buildings for the most powerful departments of government, such as the Justice Department, the U.S. Senate, and the Internal Revenue Service.

It would be great to know that our Capitol is bathed in continual prayer, and to believe that its buildings and monuments have been dedicated in prayer, but do you realize that every key federal building, from the White House to the Capitol Building, Has had a cornerstone laid in a Masonic Ritual and is the depository of Masonic Paraphernalia? If we were talking about the one true God, it would be wonderful; this is not the case. The cornerstones of all these buildings have been laid in Masonic ritual, dedicated to the demonic god of Masonry, Jao-Bul-On.

That is the secret name of the Masonic god, the "Lost Word" in the rite of the Royal Arch degree. "Jao" is the Greek name for the god of the Jewish Gnostics, Ialdabaoth or Iao. "Bul" is a rendering of the name Ba'al and "On" is the Babylonian name of Osiris.

What we see represented in this name of the Masonic deity is a three-headed pagan deity that is blasphemous to a Christian. The ritual and full explanation is found in Duncan's Masonic Ritual and Monitor.

In 1796, John Adams, who had been instrumental in organizing Masonic Lodges in New England, decided to oppose Thomas Jefferson in his bid for the presidency. He made a major issue of the fact that Jefferson, who had been minister to France, 1785-1789, and was frankly sympathetic to the Illuminist-fomented Reign of Terror, was using Masonic lodges for subversive purposes.

John Quincy Adams wrote three letters to Colonel William L. Stone giving details of the charges. The information contained in these letters is credited with winning John Adams (his father) the presidency.

The existence of these letters was first brought to the public's attention by Commander William Guy Carr in his book, "Pawns in the Game". And until recently they were in the Rittenburg

Square Library in Philadelphia. They have since vanished mysteriously.

Illuminati-Communist-Connection

To trace their activities further, it becomes essential that we look for prominent individuals and groups who adhere to the Satanic tenets of Illuminism. It is "by their fruits" that we will know them. They will all be working toward the attainment of the goal of the Illuminati, the destruction of national sovereignty and the establishment of a One World Government, a "Novus Ordo Seclorum."

In 1829, American Illuminists sponsored a series of lectures in New York by English Illuminist, Frances "Fanny" Wright. She advocated the entire Weishauptian program of her auxiliary of the Order of the Illuminati including Communism made more palatable by the label of "equal opportunity and equal rights," atheism, emancipation of women, and free love. Those present were informed that the Illuminati intended to unite the Nihilist and Atheist groups with all other subversive organizations into an international organization to be known as Communism.

This new destructive force was to be used by the Illuminati to foment future wars and revolutions. Clinton Roosevelt (a direct ancestor of Theodore and Franklin D. Roosevelt), Charles Dana and Horace Greeley were appointed a committee to raise funds for this new undertaking.

Has America been flooded with these phrases: Equal rights and equal opportunity, free love and emancipation of women, since the 1960's?

The Feminist Movement

Most Americans believe the feminist movement was begun in order to bring about the equality of disenfranchised women. Don't believe that for a single moment. Although working women have benefitted from the movement, in some ways, and all who possess a sense of fairness support those benefits, that's not the prime reason the movement exists. The prime reason is to divide and conquer.

As bizarre as it may seem, the motive behind feminism is to drive a wedge between men and women thereby creating social conflict. It's the Marxist scheme of class warfare. There is no doubt the movement is led by the lesbian faction, who are the world's most fervent men haters.

With study, much of the material and scripts written for entertainers, especially the so-called female stand-up comics, degrades and denigrates men; and most of their sewer-grade comedy is sexual in nature.

All too many advertisements on TV subtly downgrade men, in the eyes of their wives, and children. (And God made man in His image for His glory whereas woman is made in the image of man to be his glory)! But the overwhelming majority of women have not caught on to the sinister implications of the feminist movement, even though many don't like it and the purpose of this movement is undetected by the masses.

Revolution Around The World

In 1834, Giuseppe Mazzini, the Italian revolutionary leader, was appointed by the Illuminati as director of their revolutionary program around the world. He held this position until he died in 1872. At about this same time an obscure intellectual by the name of Moses Mordecai Marx Levy, alias Karl Marx [born of Jewish parents], joined one of the branch organizations of the Illuminati conspiracy known as the League of the Just.

In 1847, he was hired, by the Rothschilds and the Fabians, to write what became known as the Communist Manifesto. It was, basically taken from the works of the Kabbala and the Talmud, and was/is a policy statement of the Jews' overall plan for the future.

The next important personality to emerge on the American scene as a leader in the Satanic conspiracy was Albert Pike. He was selected by Mazzini to head their operations in the United States. Albert Pike was an evil genius of the first magnitude. He was a man of many talents who invariably used his abilities to destructive ends. He was highly literate, and able to read and write in 16 ancient languages.

He was an avowed worshiper of Satan by name, practicing necromancy and all forms of sorcery. As the top Illuminists, Pike and Mazzini worked in unison. Pike took control of the theosophical side of their operations, while Mazzini was in charge of the political.

When the Grand Orient lodges of Masonry became suspect as a result of Mazzini's revolutionary activities in Europe, Mazzini presented a Master Plan to Pike who was by then the head of the ancient and Accepted Scottish Rite of Freemasonry. Mazzini's plan was simple.

Being a practical man, he understood that it was inadvisable to favor one rite to the exclusion of all the others. In a letter to Pike, dated January 22, 1870, he wrote: "We must allow all of the federations to continue just as they are, with their systems, their central authorities and their diverse modes of correspondence between high grades of the same rite, organized as they are at present, but we must create a super rite, which will remain unknown, to which we will call those Masons of high degree whom we shall select. With regard to our brothers in masonry, these men must be pledged to the strictest secrecy. Through this supreme rite we will govern all Freemasonry, which will become the one international center, the more powerful because its direction will be unknown."

Historian Dominico Margiotta tells us that, "It was agreed that the existence of this rite would be kept strictly secret and that no mention of it would ever be made in the assemblies of the Lodges and Inner Shrines of other rites, even when by accident the meeting might happen to be composed exclusively of brothers having the perfect initiation, for the secret of the new institution was only to be divulged with the greatest caution to a chosen few belonging to the ordinary high grades."

Pike originated this ultra-secret organization under the name of The New and Reformed Palladian Rite. He established three supreme councils: one in Charleston, S.C. another in Rome, Italy, and the third in Berlin, Germany.

Historian Dr. Bataille wrote: "this super rite, which is Masonic Luciferian spiritism, must not be confused with the machinery of high Masonry, Palladism is the Cult of Satan in the inner shrines of a rite superimposed on all the rites. It is a cult, a religion."

The Supreme Pontiff Of Freemasonry

One of Albert Pike's most famous works is the 861-page *Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry*, published in 1871. The "Supreme Pontiff" of Universal Freemasonry leaves no doubt as to what he has in mind.

"Force, unregulated or irregular, is not only wasted in the void like that of gunpowder burned in the open air, and steam unconfined by science; but striking in the dark, and its blows meeting only the air, they recoil and bruise itself. It is destruction and ruin . . . not growth and progress . . . The blind Force of the people is a Force that must be economized, and also managed . . . it must be regulated by intellect. To attack the citadels built up on all sides against the human race by superstitions, despotisms, and prejudices, the force must have a brain and a law. Then its deeds of daring produce permanent results, and there is real progress. Then there are sublime conquests . . . When all Forces are combined, and guided by the Intellect (Illuminati) and regulated by the Rule of Right, and Justice, and of combined and systematic movement and effort, the great revolution prepared for by the ages will begin to march . . . It is because Force is ill-regulated that revolutions prove failures."

When reading these statements by Pike, it is clear he had access to the plan for world revolution and eventual domination as described in the *Protocols of Zion*. For we find these same thoughts expressed this way in the *Protocols*: "It must be noted that men with bad instincts are more in number than the good, and therefore the best results in governing them are attained by violence and terrorization, and not by academic discussions. Every man aims at power, everyone would like to become a dictator if only he could, and rare indeed are the men who would not be willing to sacrifice the welfare of all for the sake of securing their own welfare . . . In the beginnings of the structure of society they were subjected to brutal and blind force; afterwards, to Law, which is the same force, only disguised. I draw the conclusion that

by the law of nature right lies in force . . . Political freedom is an idea but not a fact. This idea one must know how to apply whenever it appears necessary with this bait of an idea to attract the masses of the people to one's party for the purpose of crushing another who is in authority. This task is rendered easier if the opponent has himself been infected with the idea of freedom, so-called liberalism, and, for the sake of an idea, is willing to yield some of his power. It is precisely here that the triumph of our theory appears; the slackened reins of government are immediately, by the law of life, caught up and gathered together by a new hand, because the blind might of the nation cannot for one single day exist without guidance, and the new authority merely fits into the place of the old already weakened by liberalism . . . If every state has two foes and if in regard to the external foe it is allowed and not considered immoral to use every manner and art of conflict, as for example to keep the enemy in ignorance of plans of attack and defense . . . "

"By want and the envy and hatred which it engenders we shall move the mobs and with their hands we shall wipe out all those who hinder us on our way. When the hour strikes for our Sovereign Lord of all the World to be crowned it is these same hands which will sweep away everything that might be a hindrance thereto . . . This hatred will be still further magnified by the effects of an economic crisis, which will stop dealings on the exchanges and bring industry to a standstill. We shall create by all the secret subterranean methods open to us and with the aid of gold, which is all in our hands, a universal economic crisis whereby we shall throw upon the streets whole mobs of workers simultaneously in all the countries . . . These mobs will rush delightedly to shed the blood of those whom, in the simplicity of their ignorance, they have envied from their cradles, and whose property they will then be able to loot."

The theological dogma of Albert Pike is laid out in the 'Instructions' issued by him on July 14, 1889 to the 23 Supreme Councils of the world: "That which we must say to the crowd is: 'We worship a god, but it is the god one adores without superstition.' To you, Sovereign Grand Instructors General, we say this, that you may repeat it to the Brethren of the 32nd, 31st and 30th degrees: 'the Masonic Religion should be, by all of us initiates of the high degrees, maintained in the purity of the Luciferian Doctrine. If Lucifer were not God, would Adonay (the Christian God) whose deeds prove his cruelty, perfidy, and hatred of man, barbarism and repulsion for science, would Adonay and his priests calumniate him? 'Yes, Lucifer is God, and unfortunately Adonay is also God. For the eternal law is that there is no light without shade, no beauty without ugliness, no white without black, for the absolute can only exist as two gods: darkness being necessary to light to serve as its foil as the pedestal is necessary to the statue, and the brake to the locomotive . . . The doctrine of Satanism is a heresy; and the true and pure philosophic religion is the belief in Lucifer, the equal of Adonay; but Lucifer, God of Light and God of Good, is struggling for humanity against Adonay, the God of darkness and evil.'"

Illuminist propaganda would have us believe that all those who oppose Christianity are atheists. This is a deliberate lie circulated to hide the secret plans of those who are directing the Luciferian conspiracy.

They remain behind the scenes, their identity and true purpose hidden even from the vast majority of those they deceive into doing their will.

They know that the final success of their diabolical plans to usurp the powers of world government depends upon their ability to keep the truth hidden from the people until it's too late to stop its execution.

As we shall see, the Illuminati has been working on a definite step-by-step plan for the systematic destruction of civilization and the establishment of their despotic rule.

In a remarkable letter dated August 15, 1871, which until recently was on display in the British Museum Library in London, Pike gave Mazzini details of the Luciferian plan for world conquest.

In graphic detail he outlined plans for three world wars. He stated that in the third of these wars, "we shall unleash the Nihilists and Atheists, and we shall provoke a formidable social cataclysm which, in all its horror will show clearly to the nations the effect of absolute atheism, origin of savagery and of the most bloody turmoil. Then everywhere the citizens, obliged to defend themselves against the world minority of revolutionaries, will exterminate those destroyers of civilization, and the multitude, disillusioned with Christianity, whose deistic spirits will from that moment be without compass (direction), anxious for an ideal, but without knowing where to render its adoration, will receive the pure light through the universal manifestation of the pure doctrine of Lucifer, brought finally out in the public view, a manifestation which will result from the general reactionary movement which will follow the destruction of Christianity and atheism, both conquered and exterminated at the same time."

The Bible confirms this Satanic rise to world power in Revelation 13:1-2: " . . . I saw a beast (government) rise up out of the sea (of humanity, . . . and the dragon (Satan) gave him his Power and his Seat and Great Authority."

Who Is The God of Masonry?

Remember, when the Bavarian government raided Zwack's home the Illuminati plans they confiscated said: " . . . this revolution will be the work of the Secret Societies, and that is one of our great mysteries."

If the Illuminati-Freemasonry-Judaism mysteries are working for world government and wish to keep it a secret, they must conceal and hide the truth of their actions.

Albert Pike wrote: "Nothing excites men's curiosity so much as a 'Mystery', concealing things which they desire to know, and nothing so much increases curiosity as obstacles that interpose to prevent them from indulging in the gratification of their desires. Of this the Legislators and Hierophants took advantage, to attract the people to their sanctuaries, and to induce them to seek to obtain lessons from which they would perhaps have turned away with indifference, if they had been pressed upon them."

Arthur Waite, another Masonic writer, tells us that Masonry, "is on the surface a 'system of morality, veiled in allegory and illustrated by symbols.'"

Ralph Anderson, a 32nd degree Mason, further expounds the hidden symbolism of Masonry: "Masonry may be defined as a system of symbols, a collection of allegories, and a pictorial form which veils and hides a truth so general and universal that man cannot live without it. An allegory is a story which is susceptible of two meanings, an outer one which captivates the fancy and engrosses the attention, and an inner one which conveys to the initiate some basic cosmic and human truth by which a man must live. A symbol is an outer and visible form which hides or veils an inner spiritual reality. The Masonic Temple work abounds with such symbols, and through them is revealed to the intelligent Mason the story of his own progress and also the evolutionary history of the race of men."

Again quoting Waite: ". . . the newly received Brother has come into a world of emblems or symbolism and whatsoever takes place therein has a meaning behind it, being one which is not always indicated on the surface."

In fact, Masonry Intentionally Misleads those Masons who have recently joined. Pike claims: "The symbols and ceremonies of Masonry have more than one meaning. They rather conceal than disclose the Truth." If you have been disappointed in the first three degrees, as you have received them . . . remember that . . . symbols were used, not to reveal but to conceal . . . So Masonry jealously conceals its secrets, and intentionally leads conceited interpreters astray."

Pike stated on page 819: "The Blue Degrees (the first three degrees of Masonry) are but the outer court or portion of the Temple. Part of the symbols are displayed there to the initiate, but he is intentionally misled by false interpretations. It is not intended that he shall understand them; but it is intended that he shall imagine he understands them. Their true explication is reserved for the Adepts (those who have advanced to the highest degrees in Masonry) . . . It is well enough for the mass of those called Masons to imagine that all is contained in the Blue Degrees; and whose attempts to undeceive them will labor in vain . . ."

Finally, Pike adds: "Masonry, Like All The Religions, all the Mysteries, Hermeticism and Alchemy, conceals its secrets from all except the Adepts and Sages, or the Elect, and uses false explanations and misinterpretations of its symbols to mislead those who deserve only to be misled; to conceal the Truth, which it calls Light, from them, and to draw them away from it."

Masons emphasize that to participate in the Masonic rituals one must believe in a "Supreme Being." "Freemasonry is available to any man of good character who believes in a Supreme Being and is closed only to avowed atheists and agnostics," claims Ralph Anderson.

Since the Bible cautions us that, "Thou shalt worship the Lord thy God and Him only shalt thou serve," and the Masons worship a Supreme Being, is this Supreme Being the same God as the Christians worship or is he a different god? As you read on you will find out who this "Supreme Being" really is, but this "Supreme Being" is not the only god Masons worship!

Although many Masons may be unaware of the Polytheism in Masonry, Many gods and goddesses are worshiped through the Symbolism and Rituals of Masonry. One poem, written by a Mason, J.S.M. Ward, sums up some of the Mythology that is prevalent in masonry:

Bacchus died and rose again,
On the Golden Syrian Plain;
Osiris rose from out his grave;
And thereby mankind did save;
Adonis likewise shed his blood,
By the yellow Syrian flood,
Zoroaster brought to birth,
Mithra from his cave of earth,
And we today in Christian lands,
We with them can all join hands.

Bachus, Osiris, Adonia, and Mithra are some of the many 'GODS' worshiped by Occultists and through different Masonic ceremonies. It matters not to the Mason that God proclaims: "Thou shalt worship the Lord thy God and Him only shalt thou serve."

Osiris is the Egyptian god of the dead as well as a sun-god. In Thrace and Greece he is known as Dionysus, the god of pleasures, partying and wine. Festivals held in his honor often resulted in human sacrifices and orgiastic rites.

In Rome he is called Liber or Bacchus. The Lydians call him Bassareus, and in Persia, where his followers practice astrology, he is identified as Mithras. He is Zagreus to the Cretans and "became an underworld divinity who welcomed the souls of the dead to Hades and helped with their purification," according to Paul Hamlyn who informs us that since Zagreus was killed and resurrected (in mythology) he "became the symbol of everlasting life."

The Phrygians know Osiris as Sabazius and honor him as a solar deity who was represented by horns and whose emblem was a Serpent!

In other places he went by other names such as Deouis, The Boy Jupiter, The Centaur, Orion, The Boy Plutus, Iswara, The Winged One, Nimrod, Adoni, Hermes, Prometheus, Poseidon,

Butes, Dardanus, Himeros, Imbros, Iasius, Zeus, Iacchus, Hu, Thor, Bel, Serapis, Ormuzd, Appolo, Thammuz, Atus, Hercules, and believe it or not, Baal! Most of these gods were solar deities or sun-gods. The Worship Of The Sun, disguised as gods and symbols, plays a very important role in Masonry!

It is to this god, Osiris (under the name of Hiram Abiff), that the Masons pay honor in the third degree. The Drama for this degree (Master Mason) involves a death and resurrection ceremony.

The Master Mason-to-be is said to be working on Solomon's Temple. He is in possession of the name of God (the "Lost Word" of Masonry) and he has promised to reveal this to the other workers when the Temple is finished.

Since the wages are higher for those who possess this name, the other workers become jealous and insist that he reveal the name to them before the Temple is finished. When he refuses to do so, three angry ruffians kill and hastily bury him.

Eventually his grave is discovered and, on the third attempt, he is raised to life again. The first word he spoke is the substitute for the "Lost Word" and it is this word that is said to be passed down to Master Masons today.

Any one familiar with Egyptian mythology should see the correlation between the myth of Hiram Abiff and of the Egyptian god, Osiris. Pierson contends: "We readily recognize in Himram Abiff the Osiris of the Egyptians . . . " "In Egypt the dead man was identified with Osiris, and addressed as Osiris." Waite acknowledges: "There is no question that the myth of Osiris covers the whole story of mystical life and is presented in the Funerary Ritual (the death and resurrection ceremony of the third degree) as the soul's own story. There is no more eloquent valediction to the departing soul than that which says: Thou hast gone living to Osiris. The promise is life in Osiris. The great doctrine, the great revelation of all the true Mysteries is that Osiris lives . . . We also as Masons look forward to union of the departed with Osiris . . . "

The Late Rev. Alexander Hislop related: "It is admitted that the secret system of Freemasonry was originally founded on the Mysteries of the Egyptian Isis, the goddess-mother, or wife of Osiris. But what could have led to the union of a Masonic body with these Mysteries, had they not had particular reference to architecture, and had the god who was worshiped in them not been celebrated for his success in perfecting the arts of fortification and building? Now, if such were the case, considering the relation in which, as we have already seen, Egypt stood to Babylon, who would naturally be looked up to there as the great patron of the Masonic art?"

These Masonic authors realize that the ceremonies are only based on Myths or Fables. Collier's Encyclopedia states: "Masonry fosters an elaborate Mythology . . . "

But since they have turned from the truth, there is only the false left. W.L. Wilmshurst, a Mason, points out: "It matters nothing whether the prototype be one whose historical actuality and identity can be demonstrated, or whether he can be regarded only as Legendary or Mythical . . . In Egypt the prototype was Osiris, who was slain by his malignant brother Typhon, but whose mangled limbs were collected in a coffer from which he emerged reintegrated and

divinized. In Greece the prototype was Bacchus, who was torn to pieces by the Titans. Baldur in Scandinavia and Mithra in Graeco-Roman Europe were similar prototypes. In Masonry the prototype is Hiram Abiff..."

Many Masons believe that they are acting out the death and resurrection ritual of Christ. Even if this were the case, which it is not, this ritual would be blasphemous for a Christian, but these Masons are actually acting out the Myth of Osiris and Isis, two Pagan deities of Egypt. Isis was considered to be "supreme in Magical power . . . " and "she was the goddess of . . . Magic." Osiris committed incest by marrying his sister, Isis, so those portraying him are not very righteous characters are they? Also, several symbols in the Lodge that Masons should readily recognize are the sun, the point within a circle, the Tau Cross, and the All-Seeing Eye, all symbols representing Osiris!

Not only do Masons rely on Fables, but they also take the place of Christ. In the 19th degree of the Scottish Rite, called "Grand Pontiff," Masons attend a pageant in which part of the book of Revelation is enacted. Waite recounts this drama: "Amidst darkness and isolation thereafter the officers of the chapter proclaim the dominion of the beast, the opening of the seven vials of revelation and the fall of Babylon . . . The Candidate is brought into light and is shewn the four-square city coming down out of Heaven . . . while He who sits upon the throne, through He is called the Lord God Almighty and Redeemer, is not the Christ of St. John . . . The Candidate is anointed with oil, is made and proclaimed a priest forever according to the Order of Melchizedek . . . The New Jerusalem is interpreted as Ancient Masonry."

Although Delmar Darrah, a 33rd degree Mason, assures us that "there never has been any conflict between the church and Freemasonry." We can see several points of conflict between the pageantry of the degree of Grand Pontiff and the Bible.

First, we notice that the person who sits on the throne is called "The Lord God Almighty and Redeemer," but he "Is Not the Christ of St. John." If he is not the Christ of the Bible, then who is he? Read on and you will discover who the god of Masonry really is! Second, we see that the Mason is anointed with oil and proclaimed "a priest forever according to the Order of Melchizedek." But Hebrews 5:5 and 9 clearly state that "Christ glorified not Himself to be made an high priest" but was "called of God an high priest after the order of Melchizedek." But Masons glorify themselves and take on themselves the honor of the priesthood that was given to Christ alone. Third, notice that Masons interpret the "New Jerusalem" as "Ancient Masonry!" The 25th degree of the Scottish Rite is called "Knight of the Brazen Serpent." Again Waite describes this degree and reveals to us that the twelve signs of the Zodiac are illustrated and a Tau Cross, encompassed by a serpent is in the east. The Master retires to call upon God and then . . . "returns bearing a Symbol of Salvation, being a Brazen Serpent entwined about the Tau Cross . . . It is given thereafter to the Candidate, as a symbol of faith, repentance and mercy."

Again we can see conflict between the degrees of Masonry and the Bible. The Bible warns against astrology, yet the Lodge is set up in such a way as to correspond with the twelve signs

of the Zodiac, which is astrology. We also notice that the symbol of salvation is the "Brazen Serpent!" Once again Christ is set aside for another symbol of salvation. The Bible specifies that the Serpent represents Satan, but Masonry uses the Serpent as a Symbol of Salvation!

In conjunction with the Serpent, let's look at the Masonic apron. Wilmshurst writes: "Brethren, I charge you to regard your apron as one of the most precious and speaking symbols our Order has to give you."

This statement is quite intriguing. When Adam and Eve sinned, they sewed together an apron of fig leaves. We find however, God was not pleased with the aprons, and He made the coats of skin to clothe them; but Waite indicates "in Craft Masonry and its connection the apron is the only proper and possible clothing."

In the first degree of Masonry the candidate is given an unadorned white apron which indicates purity of soul. In the second degree blue Rosettes are added to the apron to indicate that progress has been made in regeneration. In the third degree Wilmshurst explains that: ". . . still further progress is emblematic by the increased blue adornments of the Apron, as also by its silver tassels and the Silver Serpent is the emblem of divine wisdom knitting the soul's new-made vesture together."

The newly initiated Mason is instructed that his white apron is the "MOST PRECIOUS" symbol of Masonry and that it represents purity. We must remember, however, that this apron is a Symbol. What then, is the real meaning behind this object? To find out we must return to Mythology.

Pike notes that the god Jupiter Ammon's picture was painted with the sign of the Ram or Lamb. He mentions that Jupiter Ammon is "the same as Osiris, Adoni, Adonis, Atys, and the other sun-gods..."

Hutchinson also notes that Jupiter Ammon is "painted with horns." And that he is the "same as Baal or Moloch . . . (and) Adonis, whom some ancient authors call Osiris."

His ceremonies "consisted in clothing the Initiate with the skin of a white lamb. And in this we see the origin of the apron of white sheep-skin used in Masonry." So, the apron was used in connection with the ceremonies of Osiris and this apron is the "only proper" clothing, according to Waite.

In the third degree a Serpent is added to the apron as an emblem of divine wisdom! The Entered Apprentice Handbook points out that:

" . . . the Serpent is regarded as 'The Shining One' the Holy wisdom itself. Thus we see that the Serpent on our apron denotes that we are encircled by the Holy Wisdom . . . The snake is peculiarly associated with (the Hindu god) Shiva, the Destroyer, whose close symbolic association with the third (Masonic) degree is obvious . . . He is depicted making the (sign) of a Master Mason."



Another god, Shiva, is now introduced into the Pantheon of Masonry. Shiva has numerous wives and, ". . . wanders naked about the countryside on his white bull Nandi, overindulging in drugs, and encouraging starvation and self mutilation. The innermost sanctuaries of Shiva

temples always feature a lingam, the stylized erect phallus which symbolizes his rampant sexuality."

The Serpent is quite prevalent and important in Masonry. When Jim Shaw, a former Mason Masonry, went to the Temple to receive his 33rd degree, he reported: ". . . the thing that is most noticeable is the way the walls are decorated with Serpents. There are all kinds, some very long and large. Many of the Scottish Rite degrees include the representation of Serpents and I recognized them among those decorating the walls."

Albert Pike devotes page after page of his book to the prevalence and worship of Serpents. He discloses that, "The Phoenicians called the serpent Agathodemon (the GOOD spirit) . . ." "In reality, the hawk-headed Serpent, genius of light, or good genius, was the symbol of the sun." The horned SERPENT was the hieroglyphic for a God."

Two other names for Osiris are Bel and Hu. Pike relates to us that, "The Greeks call Bel 'Beliar,' and Hesychius interprets that word to mean a Dragon or great Serpent." and "The British God Hu was called 'The Dragon was cast out, that old Serpent, called the Devil, and Satan, which deceiveth the whole world . . ."

Other connections to Satan can be found. Pike, writing about the pagan god Thor, reveals that "Thor was the sun, the Egyptian Osiris and Kneph, the Phoenician Bel or Baal." Bel (or Baal) was believed to be the "lord of the air" as well as sun-god. Remember also that the god Baal is a synonym for the devil. Baal "had the body of a spider and three heads, those of a man, a toad and a cat." This god, under the name of Thor, is called "the Prince of the Power of the Air."

Baal worship is condemned by the Bible, and in Ephesians we find that Satan is called the "prince of the power of the air." Not only does Satan have the same title as is given to the god Thor, but we should notice that the word "Thor" means "thunder" Thor "was the god of lightning and thunder in Norse mythology."

This is a significant statement, for Satanists use the lightning bolt as a symbol of Satan. Satanic rock groups also use the symbol, called a "Satanic 'S'" which resembles a lightning bolt and is probably taken from the reference in Luke 10:18 where Jesus says: "I beheld Satan as lightning fall from heaven." One of these Satanic rock groups called KISS (Knights in Satan's Service) has a song on entitled "God of Thunder." This song claims:

I was raised by the demons,
A modern day man of steel,
Trained to reign as the one,
I gather darkness to please me,

God of Thunder and Rock and Roll,
I command you to kneel,
The sound you're under,
Before the god of thunder,
Will slowly rob you of your virgin soul.
The god of rock and roll,
I'm the Lord of the Wasteland

This god is obviously Satanis. Is it any wonder that the Bible further informs us that this "prince of the power of the air" is "the spirit that now worketh in the Children of Disobedience . . . ?" Since the gods of Masonry (Thor, Baal, Shiva, Pan, Osiris, etc.) actually represent Satan in different camouflages, and since the Serpent is widespread in Masonry, and the Bible clearly states that the Serpent is Satan, we see that the Masons are in actuality worshiping Satan (Lucifer).

Of course, Masonic writers themselves plainly confess to us who they worship! Who is it? None other than Satan (Lucifer)! Hutchinson gives the following comment about the fall of man: "But alas, he (Adam) fell! By disobedience he forfeited all his glory and felicity; and, wonderful to recount in the midst of this exalted state, Satan prevailed." The footnote on this sentence gives this explanation: "Thus originated the introduction of a serpent among the symbols of Freemasonry . . . Serpent-worship derives its origin from the same source."

Another footnote elsewhere in this book is a quote from 'Key to the New Testament', which states in part: "The corruptions flowing from the Egyptian philosophy, when adapted to Christianity, were these: they held that the god of the "Jews" was the Demiurgus . . . the serpent who deceived Eve ought to be honored for endeavoring to rescue men from their slavery to the Demiugus."

Pike brags: "Lucifer, the Light-bearer! Strange and mysterious name to give to the spirit of darkness! Lucifer, the Son of the Morning! [Here Pike is denying Christ as the Light of the world and giving that designation to Lucifer, the Devil] Is it he who bears the light . . . ? Doubt it not!"

Masonic testimony is clear that the serpent or Satan (Lucifer) should be worshiped. In fact, the "Lost Word" of Masonry has to do with Satan.

Masons have been in search of a so-called "Lost Word" which is supposed to be the real name of God, but has been lost. In the third degree the Mason is given a substitute word and

told to look "to that bright and Morning Star . . . "

Waite suggests that the Word revealed in the third degree "was of similar value to our old friend Abracadabra." He mentions elsewhere that: " . . . since the sphere of Ritual is also a sphere of sorcery, on proceeding to initiation he is given the symbol Abracadabra . . . and is told it is the true word."

Most people know that the word "abracadabra" has to do with magic, but did you know that this word comes from Abraxas? Abraxas is a demon! Masons are actually taught that this demon is the True Word.

However, this word is only a substitute. Then, in the 13th degree (Royal Arch) he is given the name of the "Lost Word" of Masonry. Let's see, first of all, who is the "Bright and Morning Star" and then let's look at the "Lost Word" and who is represented thereby.

Revelation 22:16 explains: "I, Jesus . . . am the root and offspring of David, and the Bright and Morning Star." Now, do the Masons worship Jesus as the "bright and Morning Star?" There are several reasons why this answer is "No!" One reason is that everything in the lodge is symbolical of something else, so if the "Bright and Morning Star" is Christ in reality, it is only a symbol to the Mason. In addition, Wilmshurst admits that "Hebrew Biblical names represent not persons, but personifications of spiritual principles . . . "

There is a greater reason, however, that we know that the "bright and morning star" is not Christ, and that is from Masonic testimony. Waite, describing one picture in his book, analyzes it as: "There is a globe in her right hand on which is balanced a Genius, holding a torch, and said to typify the Morning Star or Lucifer . . . From a Masonic point of view, the symbol in its plenary sense is the coming forth of conquering Light."

Masonic testimony points out that the morning star is "Lucifer" and that this symbol represents the "coming forth of conquering light." So, when Masons speak of the light of Masonry, they are actually referring to Lucifer bringing forth the light. Lucifer, as you may already know, means "Light Bearer" or "Light Bringer." The Bible also informs us that Satan (Lucifer) comes disguised as "an angel of Light."

As mentioned earlier, another name for Osiris is Mithras. According to The World Book Encyclopedia, Mithras "was an angel of light who fought on the side of the god Ahura-Mazda . . . The Zoroastrian scriptures called Mithras 'the Heavenly Light.'"

He was also identified with the Sun. The mention of Ahura-Mazda is interesting for it is this god that the lecture of the 32nd degree of Masonry describes. In this lecture Ahura-Mazda is called the "spirit of light."

The Masons are then instructed to: "Look to the East, my brothers . . . and behold the seven-pointed star, the great symbol of this degree, with the seven colors of the rainbow. The seven colors and seven points represent the seven potencies of Ahura. Observe now the great Delta of Pythagoras consisting of 36 lights arranged in eight rows to form an equilateral triangle. The light of the apex of the Delta represents Ahura-Mazda, Source of All Light."

The lecture continues and the Masons are told that the "trilateral name for god is composed of " three Hindu gods: Brahma, Vishnu, and Siva. Siva (or Shiva), is a synonym for Satan! In fact, Anton LaVey, founder of the Church of Satan, lists Shiva, Lucifer and Pan (among others) in his Satanic Bible as Synonyms For Satan!

Lucifer, then, is the god honored and revered by masons as the true god! J. Edward Decker, Jr., a former Mason, gives us a quote from Albert Pike, a 33rd degree Mason.

On July 14, 1889, Pike gave instructions to the 23 Supreme Councils of the World: "That which we must say to the crowd is, We worship a God, but it is the god that one adores without superstition. To you Sovereign Grand Inspectors General (the name of the 33rd degree, the highest degree known to the world in Scottish Rite Masonry), we say this, that you may repeat it to the Brethren of the 32nd, 31st, and 30th degrees. The Masonic Religion should be, by all of us initiates of the high degrees, maintained in the purity of the Luciferian Doctrine . . . Yes, Lucifer is god . . . the pure philosophical religion is the belief in Lucifer . . . Lucifer, god of light and god of good . . . "

With this admission, is it any wonder that Pike is called the "Pontiff of Luciferian Freemasonry?" In addition, he is adored by Masonic authors such as Waite, who brags: "I believe . . . his name will be . . . of precious memory in all American Masonry." In fact, *Morals and dogma*, a book written by Pike, is the handbook for Masons. When Jim Shaw earned his 32nd degree, he, as well as the others present, were given, " . . . a copy of Albert Pike's book . . . We were told that it was THE source book for Freemasonry and its meaning. We were also told that it must never leave our possession, and that arrangements must be made so that upon our deaths it would be returned to the Scottish Rite."

Also, C. Fred Kleinknecht, a 33rd degree Mason said he: " . . . told all Masons that last January that one particular book was to be their daily guide for living, their 'Bible.'" That book, said Kleinknecht, is Albert Pike's *Morals and Dogma*. The majority of Masons in the first few degrees are not aware of the god of masonry, yet Hutchinson boasts that "the first state of a Mason is representative of the first stage of worship of the true god."

He insinuates that those outside of the Masonic ranks are not worshiping the True God! The Masons have been taught that this true god is called the "Grand Architect of the Universe" and that anyone who believes in "a" Supreme Being may join Masonry.

They have been advised that there is no conflict between Christianity and Masonry. To hide the fact of who their god is, the candidate entering Masonry must enact strange rituals, and is asked who he believes in and must answer "In God" and only after the candidate has completed the 13th degree is he told the name of the "Lost Word." Why must this word be kept secret for so long? The answer is that if the word and its meaning were revealed to the candidate in the beginning, he most likely would have never joined!

What is the "Lost Word?" Waite indicated that the "Lost Word" has to do with Wisdom, and that "Wisdom in this case is a synonym of the Word . . . "

Before I give you the "Lost Word" let me remind you that Wilmshurst claims that "the Serpent is the emblem of divine wisdom," and the Lost Word is a synonym for Wisdom, so this Word has to do with the Serpent! Well, the secret Word is "Jao-Bul-On."

You may wonder, "What does that mean?" "Jao" is the Chaldean name for God. "Bul" is a Syriac word which means "Baal," who was a Canaanite fertility god associated with licentious rites and magic.

Baal is actually another name for the Devil! "On" is the Egyptian word signifying "Osiris," the god of the underworld. So, here again, we can see Satan is deified and honored by the Masons.

We are told further (in the ritual of the 13th degree) that this "triune essence of the Deity," represents "His creative preservative, and de-creative powers." This sentence gives a very vivid description of the Hindu gods.

In the pagan religion of Hinduism, we also see a "trinity" of three gods, Brahma, the creator, Vishnu, the preserver, and Shiva, the destroyer. Waite explains: "Siva (or Shiva) is the Babylonian Bel, identical with the sun-god I A O . . . " The World Book Encyclopedia states that Bel is "another name for the god Baal," and Baal is another name for Satan, so Satan is being worshiped through the Masonic ritual, for Shiva, the god with "de-creative powers," is just another name for Satan! One more name for Satan is Pan. "He was half man and half goat . . . " and he is "usually shown with goat feet, curly hair, short horns, and a beard." An occult catalog from International Imports mentions: "In Greek mythology Pan was the god of nature . . . He is also equated with Satan and life's baser aspects." Once again we can see that Masonry honors Satan, for Hutchinson confesses: "The knowledge of the god of nature forms the first estate of our profession . . . " He also points out that the god of nature was adored under the names of Osiris and Isis (the wife/sister of Osiris).

Yes, Lucifer (Satan) is the god of Masonry and the so-called "God of Light." Wilmshurst tries to convince us that: "Christian and Masonic doctrine are identical in intention though different in method. The one says 'Via Crucis;' the other 'Via Lucis;' yet the two ways are but one way."

"Via Crucis" means "by way of the Cross" and "Via Lucis" means "by way of light." These two ways cannot be identical.

One way follows the way of the Cross of Christ, which leads to reconciliation; the other follows the way of the light of Lucifer, which leads to death. Isn't it plan to see which path the Masons are following?

Freemasonry*Explained*

Based upon research by Willie Martin

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[Symbols of Masonry](#)

Jesus, the only Savior of the world, was right when He foretold John: "the great dragon was cast out, that old Serpent, called the Devil, and Satan, which deceived the whole world; he was cast out into the earth, and his angels were cast out with him."

John " . . . saw a beast (government) rise . . . and the dragon (Satan) gave him his power, and his seat, and great authority."

Since we now know who the real god of Masonry is, let's look at some of the Masonic symbols and see how these symbols actually represent their god. Arthur Waite states: "The grand and universal symbols which are characteristic and Emblematic of Freemasonry are the Pentalpha or Pentagram, the Hexangular Seal of Solomon, called otherwise [Shield of David](#), the All-Seeing Eye, the Point within a Circle, the Cubic Stone, the Sun and Moon. The particular symbols . . . are the rough and perfect Ashlar, and of course the Working Tools. There is finally the Blazing Star."



Let's look at a few of these symbols in more detail. The pentalpha or Pentagram is a five-pointed star. It is used in all kinds of magic rituals. Sybil Leek, a well-known witch, declares that the "Pentagram has always been used in ritual magic and in the witchcraft rites of healing."

An expert explains: "The pentacle (pentagram), the five-pointed figure, contained mystic symbols, used especially in divination and the conjuration of spirits. The pentalpha, a design

formed by interlacing five A's was also in similar use. To summon demonic help, the pentagram was fashioned: a five-pointed geometric figure."

International Imports produces an occult catalog: This company sells altar covers with pentagrams on them, a "circled pentagram for white magic occult work; inverted pentagram for black magic rituals."

The "inverted pentagram" is the five-pointed star with one point down. Elsewhere this catalog advertises occult jewelry with a pentagram. It adds that "the pentagram is the most powerful of all Occultic talismans . . . It is alleged that it is more powerful than the Cross . . . " We are told that the inverted pentagram is "a sign for evil."

Texe Marrs informs us: "Celtic priests called it (the pentagram) the witch's foot. In the Middle Ages it became known in Britain and elsewhere in Europe as the goblin's cross, devil's sign, and the wizard's star. Among the druids of Great Britain, it was the blasphemous sign of the Godhead."

Manly P. Hall, an occultist, points out that the, " . . . pentagram is used extensively in black magic, but when so used its form always differs in one of three ways: The star may be broken at one point by not permitting the converging line to touch; it may be inverted by having one point down and two up; or it may be distorted by having the points of varying length. When used in black magic, the pentagram is called 'the sign of the cloven hoof' or the footprint of the devil. The star with two points upward IS ALSO called the 'Goat of Mendes,' because the inverted star is the same shape as a goat's head. When the upright star turns and the upper point falls to the bottom, it signifies the fall of the morning star." As stated, the pentagram can be drawn with one point down or two points down. Witches, Satanists and Masons all use this symbol!

Satanists the world over use the pentagram with one point down, and witches use the pentagram with two points down. Gary Jennings, in his book, "Black Magic, White Magic," reveals that: "the most powerful and respected of all magical symbols was the pentagram, the figure of five sides and five angles . . . The belief was that if this figure were drawn with a single angle . . . pointing down, the sign represented Satan and thus was used for invoking evil spirits."

Max Wood states: "If you are a member of the Satanist Church, you wear one (a Pentagram). With this in mind, I was intrigued when I discovered that the Eastern Star (a Masonic organization composed of third degree Masons and women relatives of third degree Masons) uses the Pentagram with the one point down, the same symbol that the Satanists use! The

Mystic Shrine (another Masonic group composed only of Masons who have advanced to the 32nd degree) also uses a Pentagram with one point down as its symbol. C.J.S. Thompson, in *The Mysteries and Secrets of Magic*, mentions that in India the pentacle 'is the symbol of Siva and Brahman' and Siva (or Shiva) is another name for Satan, so the pentacle (or Pentagram) is one of Satan's symbols. It's no wonder then that Satanists use it."

Dick Sutphen, an openly confessed New Ager, uses the pentacle in his magical rituals. He confirms that the "pentacle (or Pentagram) holds an important place in ritual magic." and that the, " . . . history of man is the history of magic, and it has been practiced from earliest times through Druidism, the Magi, the Egyptians, Greeks, Romans, Jews, Knights Templar (a Masonic organ), Order of the Golden Dawn and in various organizations right up to the present."

Sutphen lists many groups that are adept in magic. I find it quite fascinating that the Masons claim the same sources for their knowledge of Masonry. Hutchinson acknowledges that "our mode of teaching the principles of our profession (Masonry) is derived from the Druids . . . (and) our chief emblems originally (came) from Egypt . . . select men who had the "light of understanding and truth" were, " . . . under the denomination of Magi among the Persians; wise man, soothsayers and astrologers, among the Chaldeans; philosophers among the Greeks and Romans; Brahmins among the Indians; Druids and Bards among the Britons . . . " Hutchinson also brags "that we (Masonry) retain more of the ceremonials and doctrines of the Druids than is to be found in the whole world besides . . . " The Druids were occult priests who worshiped many gods, practiced astrology, and offered human sacrifices. So, by Masonic testimony, Masonry is founded on the principles of magic and occultism! It should be plain, then, that Masonry is an occult Religion and is not at all compatible with Biblical Christianity!

Another Masonic symbol is the all-seeing eye. We are assured that this represents the all-seeing eye of God, but this, too, is a symbol that has a deeper meaning than what is normally revealed. Pike, the 33rd degree Mason who boasted that "Lucifer is God", explains in his book: "Masonry, like all the religions, all the Mysteries, Hermeticism and Alchemy, conceals its secrets from all except the Adepts and Sages or the Elect, and uses false explanations and misinterpretations of its symbols to mislead those who deserve only to be misled, to conceal the Truth, which it calls Light, from them, and to draw them away from it."

Nonetheless, if one does enough research, it is possible to find out who the all-seeing eye really represents. International Imports mentions that the all-seeing eye is the third eye of clairvoyance. Clairvoyance is a form of divination and the Bible specifically warns us not to practice any form of divination. J. Edward Decker, Jr. reports that "The 'All-Seeing Eye' is a Masonic representation of Osiris." Osiris is the Egyptian god of the dead (and of the underworld) and part of the "Masonic trinity" to whom Masons pay honor.

The Blazing Star is related to the Pentagram. Waite reports: "The Blazing Star is a Masonic variant of the Pentagram." Pike reveals that the "Blazing Star in our lodges . . . has been

regarded as an emblem of Omniscience, or the All-Seeing Eye, which to the Ancients was the sun."

The Blazing Star is also claimed to be "an emblem of the Sacred Name of God and thus of God Himself . . . " What is the name of this God? Pike remarks that this symbol was "the emblem of Osiris, the Creator" He reiterates that Osiris' " . . . power was symbolized by an Eye over a Scepter. The Sun was termed by the Greeks the Eye of Jupiter, and the Eye of the World; and his is the All-Seeing Eye in our lodges." It is quite clear, then, that the All-Seeing Eye in the Masonic Lodges is actually a symbol of Satan! In addition, we are told that this All-Seeing Eye can represent Shiva, a synonym for Satan, so either way Satan is being represented in the Lodge by the symbol of the All-Seeing Eye! The Hexagram (also called the Shield of David, Star of David, Crest of Solomon, and Hexangular Seal of Solomon), is another symbol used by Masons, Witches and Magicians. Jennings indicates that the hexagram, although used now as a symbol of the Jewish religion, was used long before Judaism. He notes that the sing was used as a, " . . . stand-by for magicians and alchemists. The sorcerers believed it represented the footprint of a special kind of demon called a trud, and used it in ceremonies both to call up demons and to keep them away."

Spellbound, a book written by [Jack Chick](#), points out: " . . . in witchcraft this (the hexagram) is the most evil sign in the occult world. It must be present to call a demon forth during a ceremonial rite. The word hex, meaning to place a curse on someone, comes from this emblem."

Waite confesses that the hexagram is the sign of the Grand Architect. Those entering Masonry are taught that the Grand Architect represents God, but you must remember that the Masonic god is actually Lucifer! The hexagram, therefore, is another symbol of Lucifer (Satan).

Masonry also uses the sun symbol. The symbol for the sun is usually represented as a circle, signifying Deity. Jennings, expounding on Magical Symbols, informs us that the, " . . . oldest diagram in use was the simple circle, the shape of the all-powerful sun . . . and the all-seeing eye's iris. The idea of eternity was often symbolized by a Serpent coiled into a perfect circle, biting its own tail."

We can see that the sun represents the Masonic Deity, who is often presented as a serpent coiled into a circle. On one hand-painted picture of a Masonic apron can be seen numerous Masonic symbols, among them the [serpent coiled into a circle](#), biting its tail.

The serpent, of course, represents Satan and is symbolical of the sun! Osiris is also considered to symbolize the sun. Section 2 listed numerous names by which Osiris is known in different nations. One of these names is Sabazius, who is represented with horns and his emblem is a serpent. He is also considered to be a solar deity (a sun god). With this in mind, it is no surprise to discover that Masonry uses the sun as one of its symbols. It is also amazing to observe the name that the New Agers give to the sun. In the movie, 2010, by Arthur Clarke: " . . . a new sun suddenly appears radiantly in the sky, bringing peace to earth . . . "

Clarke reveals in his book of the same title just who this mysterious and peaceful force appearing as the "sun" is: Its name is Lucifer.

Hutchinson indicates that the "God of Nature (is) symbolized by the sun." Pan (Satan) is the god of nature (in mythology), so the sun symbolizes Satan! Hutchinson also maintains, "We have retained the Egyptian symbols of the sun and moon . . . and thereby, we signify, that we are the children of light..."

Elsewhere he adds: " . . . we wear the figures of the sun and moon; thence implying that we . . . as true Masons, stand redeemed from darkness, and are become the sons of light . . . " Remember, the word "Lucifer" means "Light Bearer," so Masons are the "children of light" or, actually, the "children of Lucifer."

Another Masonic writer, Foster Bailey, says: "Stage by stage they (the Masters of Wisdom) assist at the unfolding of the consciousness of the candidate until the time comes when he can 'enter into light,' and, in his turn become a Light Bearer, one of the Illuminati, who can assist the Lodge on High in bringing humanity to light."

The "Masters of Wisdom" are spirit guides (actually demons) who are supposedly directing the way to a One World Order and the Illuminati is an organization that was founded on May 1, 1776, by Adam Weishaupt. The name "Illuminati" is derived from Lucifer.

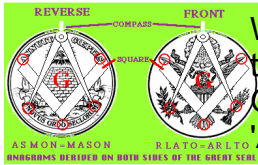
The Illuminati was dedicated to a "New World Order" or a "One World Government" the exact goal of the New Agers today. The Illuminati plays a part in Masonry too, for in the listing of "Masonic Chronology" in Waite's book, is this notation:

"1776, Foundation of the Illuminati of Bavaria, by Adam Weishaupt, on May 1." This date (May 1, 1776), is represented on every dollar bill! If you look at the back of a one dollar bill you will find on the left-hand side, "MDCCLXXVI" which is 1776, and the words "NOVUS ORDO SECLORUM" which means "New World Order!"

Des Griffin explains: "This insignia was adopted by Weishaupt at the time he founded the Order of the Illuminati on May 1, 1776. It is that event that is memorialized by the 'MDCCLXXVI' at the base of the pyramid, and not the date of the signing of the Declaration of Independence, as the uninformed have supposed. It should be noted that this insignia acquired Masonic significance only after the merger of that Order with the Order of the Illuminati . . . " That merger occurred in 1782.

Out of Chaos, Order

On the Obverse of the Great Seal, the Square & Compasses identify five points: the tip of the Right wing, the tip of the Left wing, the Arrows held by the left talons, the Tail feathers, and the Olive branch held by the right talons. Reading clockwise these letters spell "RLATO".



We changed "ASMON" to "MASON" in the previous diagram by moving point in the center to the left of the first letter. Do likewise with obverse or front of the Great Seal, moving the 'A' of 'RLATO' to the left of 'A', producing the word 'ARLTO'.

'MASON' and 'ARLTO' appear to constitute incomplete names of the fraternity of Freemasons and geographic locations of Masonic significance. If we add the four letters, 'FREE' to 'MASON' we get 'FREEMASON' and by adding four letters: 'ING' and 'N' to 'ARLTO' we get 'ARLINGTON.'

Taking the 'M' from 'MASON' and turning it upside down, a new series of letters on the reverse of the Great Seal would be 'WASON'. By adding the five letters of 'HINGT' the result is the name of the next geographic location; 'WASHINGTON.' If one adds the five letters of 'CHES' and 'N' to 'ARLTO', the result is 'CHARLESTON.'

George Washington was a Freemason. The nation's new Capital was renamed Washington D.C. in his honor. The land now known as the District of Columbia bore the name 'Rome' in 1663 property records, and the branch of the Potomac River bordering 'Rome' on the south was called the 'Tiber'. In 1790, President George Washington, a Protestant, appointed Congressman Daniel Carroll, a Roman Catholic, to head a three man commission to select a suitable site for the "federal city" stipulated by the Constitution. The commission chose 'Rome'. Many of the Founding Fathers of the United States were Masons and today the majority of Washington's most influential politicians are Freemasons.

From the obverse of the Great Seal, we deduced the words 'ARLINGTON' and 'CHARLESTON.' Arlington, Virginia is the home of the Pentagon which is directly across the Potomac river from Washington D.C. while Charleston, South Carolina is the home of North America's first Scottish Rite Lodge. Charleston is located near 33° N Latitude and the 33rd Degree is the highest degree openly attainable in Freemasonry. [For further details](#)

[Masonry Ties Bush's New World Order To All-Seeing Eye](#)

James G. Martin, a 33rd degree Mason who is Governor of North Carolina and a leading Republican Party big-wig, has warmly praised President Bush's plans for a "New World Order." Writing in Raleigh's daily newspaper, The News and Observer (March 24, 1991), Martin states: "President George Bush . . . has revitalized an old but timely idea, the realization of a New World Order."

Martin noted that this was the same visionary idea as depicted on our U.S. one-dollar bill, the all-seeing eye above the pyramid with the Latin inscription below of Novus Ordo Seclorum. This, Martin explained, is interpreted as either "A New World Order of the Age," a "New Secular (or worldly) Order" or simply a "New World Order." Unfortunately, in his article Governor Martin failed to tell readers these significant facts: that the pyramid and its all-seeing

eye was first printed on the U.S. dollar bill in the 1930's at the insistence of President Franklin D. Roosevelt, a Mason, and his vice-president, Henry Wallace. Wallace, a fellow Mason as well as an ardent communist sympathizer, later ran for president as a socialist.

Parade Magazine of July 2, 1989 quoted President Bush: "The desire for freedom from tyranny inspired the world and still does. Look on the back of any dollar bill and you'll see it. The Great Seal of the United States bears the motto, 'Novus Ordo Seclorum,' meaning a 'New Order of the Ages'" President Bush spoke before the United Nations on October 1, 1990, where he confirmed his support of World Government by the year 2000 A.D.

"We (members of the U.N.) must join together in a new compact, all of us, to bring the United Nations into the 21st century . . . The calendar offers up a convenient milestone, a signpost by which to measure our progress as a community of nations. The year 2000 marks a turning point, beginning the turn of the millennium . . . The United Nations can help bring about a new day . . . to press forward to cap an historic movement towards 'A New World Order.'"

This left-hand side of the dollar bill also contains a pyramid with the all-seeing eye above it. You will also notice that the cornerstone (or cornerstone) has been removed and that the all-seeing eye has replaced it. Sharon Boyd, writing in the New Age Magazine, What Is, proclaims: "Ancient Freemasonry employed the triangle, usually in connection with the all-seeing eye. Throughout the entire system of Masonry, no symbol is more important in its significance, it is the Masonic symbol of the 'Grand Architect of the Universe.' The entire symbol of the Eye of Providence (the All-Seeing Eye) in the Radiant Triangle forms a cornerstone of the unfinished pyramid."

The Bible specifies that Jesus is the chief Cornerstone, but He was rejected. This is quite evident by looking at the picture, the cornerstone has been removed or rejected and has been replaced by the all-seeing eye, a symbol of Satan! Not, only do these symbols actually represent the Masonic god, Lucifer, but there is also another meaning behind them. These symbols, as well as others, have sexual connotations! For example, let's look at the point within a circle. When a person enters Masonry, he is told that the point within a circle represents. " . . . the individual Mason (the point), contained and restricted by the boundary line of his duty (the circle). Its real meaning, however, is that of the phallus, positioned within the female generative principle (sex organ) in sexual union, the climatic act of sun-worship."

Albert Mackey, a Masonic authority, writes: "The point within a circle is an interesting and important symbol in Freemasonry . . . The symbol is really a beautiful . . . allusion to the old Sun-worship, and introduces us for the first time to that modification of it, known among the ancients as the worship of the phallus."

Pike proclaims that Osiris and Isis (who was both his sister AND his wife), " . . . were commonly symbolized by the generative parts of man and woman . . . the Phallus and Cteis . . . The Indian Lingam was the union of both, as were the boat and mast, and the point within a circle . . . "

He also reminds us that the "Sun is still symbolized by the point within a circle . . ." and that it is one of the "three Great Lights of the Lodge." What are the "three Great Lights of the Lodge?" These lights are represented as the "Bible, square, and compass."

The compass is the symbol of the Heavens and the square represents the Earth. However, these symbols depict far more than just the heavens and earth. Once again, we find the portrayal of the PAGAN GODS in symbolism, for Pike mentions that "the heavens and the earth were symbols." For Osiris and Isis. Also, there is a sexual inference. Jim Shaw reports: "Blue Lodge Masons are taught that the square is to remind them that they must be 'square' in their dealings with all men, i.e., to be honest . . . The real meaning of these 'great lights' however, is sexual. The square represents the females (passive) generative principle, the earth, and the baser sensual nature; the compass represents the male (active) generative principle, the sun/heavens, and the higher spiritual nature."

One of the first things a newly initiated Mason does is form a Tau Cross with his feet. While he is blindfolded ("hoodwinked") and before he swears the Masonic oath, the Mason is made to form "the angle of the oblong square (Tau Cross)" with his feet. The Senior Deacon then shouts, "Stand Erect!" even though the person IS already erect. Mr. Shaw then expounds to us that this, " . . . position of the feet forms the 'Tau Cross,' a phallic symbol from antiquity associated with phallic worship and sun worship in which the sun was viewed as the source of life (male), rising each day in the east to impregnate the earth (female) with new life. Such worship was always done facing the East. Here in the ritual, the command 'Stand Erect' is also not a coincidence, and is of obvious symbolic meaning."

The ankh (also called the looped Tau Cross, Crux Ansata, and the Key of the Nile. "was a cross with a coiled serpent above it . . ." This "Crux Ansata was the particular emblem of Osiris . . . possessing mysterious powers and virtues, as a wonder-working amulet . . ."

Additionally, the " . . . Ankh is a symbol of reincarnation and of worship to . . . the sun god of Egypt (Lucifer or Satan). It also means that in order to worship him in his rites you have given up your virginity and practice orgies."

There are many other Masonic symbols that I won't take the time to analyze, but you can see that one symbol after another has to do with Satan and has sexual implications! Do not be deceived, Masonry is NOT compatible with Christianity or the Bible, no matter what any Mason tries to tell you.

By now you should be able to realize that Masonry is a worship of Lucifer (through the use of symbols and various gods), but where did it originate? Masonic writers vary quite a bit on this point. Some allege that Masonry actually goes back to the Garden of Eden. Who was present in Eden? Of course it was Satan, the serpent! After the flood, Nimrod, Noah's great grandson was called "a mighty hunter before the Lord." The word "before" in the Hebrew has several meanings, but one meaning is "against," And is the correct meaning for this word, if you read the context. Nimrod built the Tower of Babel in defiance and rebellion against God. Masons, however, are proud of this building, for Waite brags: "As regards Masonry, Babel of course

represented a Masonic enterprise, and early expositors reaped full benefit from the fact. They remembered that the people who were of 'one language and one speech' journeyed from the East towards the West, like those who are tried and proved Master Masons. When they reached an abiding place in the land of Shinar, it is affirmed that they dwelt therein as Noachidae, being the first characteristic name of Masons. It was here that they built their High Tower of Confusion . . . Out of evil comes good, however, and (1) the confusion of tongues gave rise to 'the ancient practice of Masons conversing without the use of speech.'"

Notice that according to Masonic testimony the evil was not in the building of the tower, but in the confusing of the languages. God confused the languages, so it is implied that God caused the evil, but in spite of this evil, Masons believe, good came because now they converse by means of symbols.

Foster Bailey seems to also look to Babel as a great Masonic enterprise, although he does not mention Babel by name. He states that Masonry "is the descendant of, or is founded upon, a divinely imparted religion . . . " This religion, he explains, " . . . was the first United World Religion. Then came the era of separation of many religions and of sectarianism. Today we are working again towards a World Universal Religion."

Babel fits this description for it was a "unified world religion," but then separation came because God had caused the language to become confused. Of course, Masonry is again working "towards a World Universal Religion." This is the goal of the New Age Movement today, and it was the goal of Weishaupt back in the 1700's. In fact, this has been the goal of Satan for 6,000 years! He has wanted a one-world religion and an one-world government of which he is the head.

Bailey is not the only Mason working toward this goal. Waite admits: "We know that the world of present values is in the melting-pot and that a New Order is to come . . . The purpose of my Masonic life is concerned solely with a work in humility towards this end."

Following are statements by some prominent men regarding the coming New World Order: -- New World Order, 1918 to 1995: "The old world order changed when this war-storm broke. The old international order passed away as suddenly, as unexpectedly, and as completely as if it had been wiped out by a gigantic flood, by a great tempest, or by a volcanic eruption. The old world order died with the setting of that day's sun and a new world order is being born while I speak, with birth-pangs so terrible that it seems almost incredible that life could come out of such fearful suffering and such overwhelming sorrow."

"If there are those who think we are to jump immediately into a new world order, actuated by complete understanding and brotherly love, they are doomed to disappointment. If we are ever to approach that time, it will be after patient and persistent effort of long duration. The present international situation of mistrust and fear can only be corrected by a formula of equal status, continuously applied, to every phase of international contacts, until the cobwebs of the old order are brushed out of the minds of the people of all lands."

"...when the struggle seems to be drifting definitely towards a world social democracy, there may still be very great delays and disappointments before it becomes an efficient and beneficent world system. Countless people . . . will hate the new world order . . . and will die protesting against it. When we attempt to evaluate its promise, we have to bear in mind the distress of a generation or so of malcontents, many of them quite gallant and graceful-looking people."

"The term Internationalism has been popularized in recent years to cover an interlocking financial, political, and economic world force for the purpose of establishing a World Government. Today Internationalism is heralded from pulpit and platform as a 'League of Nations' or a 'Federated Union' to which the United States must surrender a definite part of its National Sovereignty. The World Government plan is being advocated under such alluring names as the 'New International Order,' 'The New World Order,' 'World Union Now,' 'World Commonwealth of Nations,' 'World Community,' etc. All the terms have the same objective; however, the line of approach may be religious or political according to the taste or training of the individual."

"In the first public declaration on the Jewish question since the outbreak of the war, Arthur Greenwood, member without portfolio in the British War Cabinet, assured the Jews of the United States that when victory was achieved an effort would be made to found a new world order based on the ideals of 'justice and peace.'"

"If totalitarianism wins this conflict, the world will be ruled by tyrants, and individuals will be slaves. If democracy wins, the nations of the earth will be united in a commonwealth of free peoples, and individuals, wherever found, will be the sovereign units of the new world order."

"New World Order Needed for Peace: State Sovereignty Must Go, Declares Notre Dame Professor."

"Under-Secretary of State Sumner Welles tonight called for the early creation of an international organization of anti-Axis nations to control the world during the period between the armistice at the end of the present war and the setting up of a new world order on a permanent basis."

"The statement went on to say that the spiritual teachings of religion must become the foundation for the new world order and that national sovereignty must be subordinate to the higher moral law of God."

"There are some plain common-sense considerations applicable to all these attempts at world planning. They can be briefly stated: 1. To talk of blueprints for the future or building a new world order is, if properly understood, suggestive, but it is also dangerous. Societies grow far more truly than they are built. A constitution for a new world order is never like a blueprint for a skyscraper."

"He [John Foster Dulles] stated directly to me that he had every reason to believe that the Governor [Thomas E. Dewey of New York] accepts his point of view and that he is personally convinced that this is the policy that he would promote with great vigor if elected. So it is fair to

say that on the first round the Sphinx of Albany has established himself as a prima facie champion of a strong and definite new world order."

"The United Nations, he told an audience at Harvard University, 'has not been able -- nor can it be able -- to shape a new world order which events so compellingly demand.' . . . The new world order that will answer economic, military, and political problems, he said, 'urgently requires, I believe, that the United States take the leadership among all free peoples to make the underlying concepts and aspirations of national sovereignty truly meaningful through the federal approach.'"

"The developing coherence of Asian regional thinking is reflected in a disposition to consider problems and loyalties in regional terms, and to evolve regional approaches to development needs and to the evolution of a new world order."

"He [President Nixon] spoke of the talks as a beginning, saying nothing more about the prospects for future contacts and merely reiterating the belief he brought to China that both nations share an interest in peace and building 'a new world order.'"

"The existing order is breaking down at a very rapid rate, and the main uncertainty is whether mankind can exert a positive role in shaping a new world order or is doomed to await collapse in a passive posture. We believe a new order will be born no later than early in the next century and that the death throes of the old and the birth pangs of the new will be a testing time for the human species."

"My country's history, Mr. President, tells us that it is possible to fashion unity while cherishing diversity, that common action is possible despite the variety of races, interests, and beliefs we see here in this chamber. Progress and peace and justice are attainable. So we say to all peoples and governments: Let us fashion together a new world order."

"At the old Inter-American Office in the Commerce Building here in Roosevelt's time, as Assistant Secretary of State for Latin American Affairs under President Truman, as chief whip with Adlai Stevenson and Tom Finletter at the founding of the United Nations in San Francisco, Nelson Rockefeller was in the forefront of the struggle to establish not only an American system of political and economic security but a new world order."

"A New World Order"

"Further global progress is now possible only through a quest for universal consensus in the movement towards a new world order."

"We believe we are creating the beginning of a new world order coming out of the collapse of the U.S.-Soviet antagonisms."

"We can see beyond the present shadows of war in the Middle East to a new world order where the strong work together to deter and stop aggression. This was precisely Franklin Roosevelt's and Winston Churchill's vision for peace for the post-war period."

"If we do not follow the dictates of our inner moral compass and stand up for human life, then his lawlessness will threaten the peace and democracy of the emerging new world order we now see, this long dreamed-of vision we've all worked toward for so long."

"But it became clear as time went on that in Mr. Bush's mind the New World Order was founded on a convergence of goals and interests between the U.S. and the Soviet Union, so strong and permanent that they would work as a team through the U.N. Security Council."

"I would support a Presidential candidate who pledged to take the following steps . . . At the end of the war in the Persian Gulf, press for a comprehensive Middle East settlement and for a 'new world order' based not on Pax Americana but on peace through law with a stronger U.N. and World Court."

"How I Learned to Love the New World Order."

"How to Achieve The New World Order"

"The Final Act of the Uruguay Round, marking the conclusion of the most ambitious trade negotiation of our century, will give birth -- in Morocco -- to the World Trade Organization, the third pillar of the New World Order, along with the United Nations and the International Monetary Fund."

"New World Order: The Rise of the Region-State"

The "new world order that is in the making must focus on the creation of a world of democracy, peace and prosperity for all."

The renewal of the nonproliferation treaty was described as important "for the welfare of the whole world and the new world order."

"Alchemy for a New World Order"

"We are not going to achieve a new world order without paying for it in blood as well as in words and money."

These quotations, and many others like them, demonstrate clearly that the words "new world order" have been in use for decades, and did not originate with President George Bush in 1990. The "old world order" is one based on independent nation-states.

When one studies the antics of these world leaders and other prominent men, and the results of a life time of work and public life, one notes that most of them are Masons and one quickly sees that they are under the absolute control of Jewish Masters behind the scenes.

The "new world order" involves the elimination of the sovereignty and independence of nation-states and some form of world government. This means the end of the United States of America, the U.S. Constitution, and the Bill of Rights as we now know them. Most of the new world order proposals involve the conversion of the United Nations and its agencies to a world government, complete with a world army, a world parliament, a World Court, global taxation, and numerous other agencies to control every aspect of human life (education, nutrition, health care, population, immigration, communications, transportation, commerce, agriculture, finance, the environment, etc.). The various notions of the "new world order" differ as to details and scale, but agree on the basic principle and substance.

Benjamin Creme wrote a book through the guidance of a demonic presence in which he states: "The New Religion will manifest, for instance, through organizations like Masonry. In Freemasonry is embedded the core or the secret heart of the occult mysteries, wrapped up on number, metaphor and symbol . . . "

Bailey asks: "Is it not possible from a contemplation of this side of Masonic teaching that it may provide all that is necessary for the formulation of a universal religion?"

Ralph Anderson gives us this message from the "Tibetan" (a spirit guide or demon who is contacted through meditation) that one of the three main channels that will bring about the new age is Masonry! As a matter of fact, the official journal of Scottish Rite Masonry is called "The New Age!" One prominent Mason brags: "Now that we are going into the Age of Aquarius, and so many groups are working for the restoration of the mysteries, we Masons are the proper group to bring these teachings to the world because, after all, this is the same thing we've been teaching all along!"

Anderson remarks: "The methods of Deity are demonstrated in its Temples, and under the All-Seeing Eye the work can go forward. It is a far more occult organization than can now be realized, and is intended to be the training school for the coming advanced occultists."

One author, who does channeling, points out that those who structured the Masons, Shriners, Moose, and Elks were Channeling information from Ascended Masters (demons). We are further told by another occultist that Masonry emanates from Shamballa!

Shamballa is the mythological place where the "Lord of the World," Sanat Kumara (actually Lucifer or Satan), is supposed to live. Constance Cumbey tells us: " . . . Shamballa is what they claim to be the capital city of the Masters of Wisdom and of the whole Satanic hierarchy. They claim it is a city in the Gobi Desert."

Alice Bailey, a New Ager, believes that through group involvement, " . . . there can be inauguration of a new phase of activity in Shamballa. This will enable the Lord of the World to become the ruler of a Sacred Planet which, up to date, has not been the case."

A pamphlet on Shamballa notes: "Our Earth can now become a Sacred Planet, if all right conditions are fulfilled."

Bailey reminds us: "From their lofty position in the mystical land of Shamballa, the Legions of Light (remember, Lucifer means 'Light Bearer') . . . have announced that time is running out for humanity. They say that time is running out for humanity. They say that our civilization is about to enter a 'New Age' of enlightenment and that all deserving souls should be ready to take the next step up in cosmic consciousness to a new spiritual understanding."

This is reaffirmed by a former Mayor of New York City: "The warning of Theodore Roosevelt has much timeliness today, for the real menace of our republic is this Invisible Government which like a Giant Octopus sprawls its slimy length over the city, State and Nation. Like the octopus of real life, it operates under cover of a self-created screen. It seizes in its long and powerful tentacles our executive officers, our legislative bodies, our schools, our courts, our newspapers, and every agency created for the public protection. It squirms in the jaws of

darkness and thus is the better able to clutch the reins of government, secure enactment of the legislation favorable to corrupt business, violate the law with impunity, smother the press and reach into the courts. To depart from mere generalizations, let say that at the head of this octopus are the Rockefeller-Standard Oil interests and a small group of powerful banking houses generally referred to as the international bankers. The little coterie of powerful international bankers virtually run the United States Government for their own selfish purposes. They practically control both parties, write political platforms, make catspaws of party leaders, use the leading men of private organizations, and resort to every device to place in nomination for high public office only such candidates as will be amenable to the dictates of corrupt big business. They connive at centralization of government on the theory that a small group of hand-picked, privately controlled individuals in power can be more easily handled than a larger group among whom there will most likely be men sincerely interested in public welfare. These international bankers and Rockefeller-Standard Oil interests control the majority of the newspapers and magazines in this country. They use the columns of these papers to club into submission or drive out of office public officials who refuse to do the bidding of the powerful corrupt cliques which compose the invisible government."

Then we have the statements of a famous journalist: "We know the powers that are defying the people . . . Our Government is in the hands of pirates. All the power of politics, and of Congress, and of the administration is under the control of the moneyed interests . . . The adversary has the force of capital, thousands of millions of which are in his hand . . . He will grasp the knife of law, which he has so often wielded in his interest. He will lay hold of his forces in the legislature. He will make use of his forces in the press, which are always waiting for the wink, which is as good as a nod to a blind horse . . . Political rings are managed by skillful and unscrupulous political gamblers, who possess the 'machine' by which the populace are at once controlled and crushed."

This brings us to one of the main goals of the New Age Movement, which is a One World Government with a One World Religion. But for this goal to be realized, a One World Leader is needed. Are Masons, like New Agers, also looking for a One World Leader? Yes, they certainly are! "The true seers have beheld everywhere the same Star in the East (Lucifer) and have come to adore him who is to be born." alleges Waite.

Bailey further explains: "The Christ will reappear in physical presence. Another thing that will happen will be that the ancient mysteries (occultism) will be restored . . . those landmarks which Masonry has so earnestly preserved and which have been hitherto securely embalmed in the Masonic rituals . . . It is these mysteries which Christ (the Masonic 'Christ' or Lucifer) will restore upon his reappearance . . ."

One of the rituals worked in the Order of Light is called the "Sat B'Hai" which has seven grades symbolizing the nine incarnations of Vishnu (a Hindu god) with a tenth incarnation in the future. This belief is prevalent among the Hindus (and New Agers!).

They believe that the god Vishnu has been born time and time again. The first time he was born as a fish, then as a tortoise, then a boar. Finally, he was born as Buddha, but the Hindus are expecting him to be born one more time in the future. This time he will be the savior of the world.

The Hindus call this tenth incarnation "Maitreya," or the New Age Christ! Waite tells us about this "periodic redeemer." He says: "The tenth incarnation is still to come, being that of a warrior on a milk-white steed, waving over his head the Sword of Destruction . . . "

Now that we have presented a history of Masonry, we shall present proof: Masonry is a Religion!

The following is a letter by James D. Shaw a former 33rd Degree Mason and Past Master to all Scottish Rite Bodies: "'Jimmy, you should be like your uncle,' my mother would often say, 'he's a fine man and he's a Mason.' Little did my precious mother know at that time, that she was planting an obnoxious seed thought in my mind that would later make me a slave to the world's largest, most aggressive and devilish cult, Freemasonry. Had I known then what I know now, I would have avoided Freemasonry like the bubonic plague for the rest of my natural life! But I didn't know. I was thoroughly ignorant of Masonry's true purpose and aim, like the majority of those who bow before its idolatrous altars; bound with a rope, until they are bound even more securely by heinous Masonic oaths and Obligations. As a young man I knew nothing of Christ, or salvation through faith in Him. I had attended a few churches, but found them to be a grand disappointment. They were as hopelessly dead, cold and lifeless as I was. Oh, they had a form of religion that I didn't have, but that was all; but I would gain that later in Freemasonry [a form of religion]. For in my mind the words of my mother kept surfacing from time to time. So as time went by I asked a friend about Masonry. And since he was already a member he helped me make my application. I was accepted and took the three degrees of Symbolic Blue Lodge Masonry. Had I known what the Blue Lodge and its ritual actually symbolizes, I would have turned away from it in horror! But, as I have said earlier, I was totally ignorant of what I was getting myself into. In the first degree, called 'Entered Apprentice,' I was told to ask for 'light.' In the second degree, called 'Fellowcraft,' I was told to ask for 'further light.' In the third, or 'Master's Degree,' I was told to ask for 'more light.' As I look back on it all, I can see now what I couldn't see then. I myself was very darkness itself, totally alienated from the Light and Life of Christ; which made me a prime target for the Masonic cult's False Light! I know now that Freemasonry never did and never will have light to offer anyone. The supposed 'light' in Masonry is 'darkness' and 'ignorance', the reflection of Lucifer the god of Freemasonry. ' . . . If therefore the light that is in thee be darkness, how great is that darkness!' 'And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.'

'Oh, its all in fun,' I was told as I impersonated a character named Hiram Abiff in the initiation of the third degree. Little did I know what I would have to renounce and leave the institution of Masonry, before I would find out just who this 'Hiram Abiff' actually represented! I didn't know,

and neither does one in one hundred thousand candidates for the third degree know that they are impersonating Osiris of Egypt, or Baal of the pagan Canaanites and Phoenicians, or Bacchus Sun-god of the Greeks, who is slain annually by the principle of darkness represented by the Three Winter Signs of the Zodiac. And is portrayed in the Masonic Lodge by the three ruffians, called Jubela, Jubelo and Jubelum. How Satan must have laughed at me as I served him diligently as priest of the Lodge for so many years. I was not willing to be just a 'card carrier.' I was too eager for that. So I served in all the chairs and ultimately became Worshipful Master of the Lodge. I pursued the degrees of the Scottish Rite and joined the Shrine in my quest for preeminence in the eyes of men. In time I became Past Master to all Scottish Rite Bodies. And finally was selected for the coveted 33rd Degree, and was made a 33rd Degree Mason in House Of The Temple in Washington, D.C. This honor, that I had coveted so long, and had worked so hard for. This goal that I had desired so very much to obtain, now seemed so absolutely worthless, meaningless and empty! The reason for this is simple; just one month earlier, I had received Jesus Christ as Lord! I had something of far greater worth and value than any man made degree. I knew what it means to be cleansed and saved by the Blood of Christ. I knew Christ! And when you know Him, you want to shout it from the house top! Since Christ was now my Lord, I could no longer serve the god of Freemasonry. For he and Christ are as opposite as darkness and light. I knew that I must leave Masonry, for I didn't feel right in it any longer. Although I tried, I couldn't see Christ in Masonry; He is just not there. And He has never been there, for His Holy Name is denied in any well governed Lodge."

If a Mason is suspended or expelled from his Blue Lodge, it automatically severs his connection from all other Masonic bodies.

A person who has passed the first three degrees and becomes a Master Mason may visit other Blue Lodges that are not his own.

A Master Mason may become either a Scottish Rite Mason, a York Rite Mason or be a member of both. After a Master Mason has become either a Scottish Rite Mason, a York Rite Mason or both, he may then join the Shrine. And become known as a Shriner Mason.

Every Mason is therefore ignorant of what is said and done in the meetings of the higher degrees than his own, for entrance to them is forbidden. In a lodge meeting, there are always present one or more masons of a higher degree, often unknown as such to their brothers of the lower lodges. It is an essential duty which is laid upon the higher degrees to visit lower lodges and to inspire in them the ideas which they have themselves received from above.

You as a mason know this to be true, as there are always brother masons enticing, in one degree or another, to go ever higher in search of more light. To go the path of the Scottish Rite or York Rite whichever you so desire, but he will suggest the one he is currently pushing.

None can deny, that Freemasonry is a Secret Society. While in the administrative organization the management is directed from below by election, the organization of degrees, on the

contrary, demonstrates the probability of a secret higher group which makes its will pass in an invisible manner throughout the whole Masonic Pyramid.

The Secret of Masonic organization resides in the arrangement of degrees or elsewhere, but one thing is certain, namely that between Freemasonry such as it is shown to us in the form of a private humanitarian and Philanthropic Society and the immense evolutionary part which it has played in their world, there is a striking contrast.

There is a similar disproportion between its visible organization and the results obtained by the higher degree members. Nor can one understand the need of the terrible oath exacted from all Freemasons, an oath accompanied by curses and threats if they should reveal the secrets of the Masonic Lodge. Would a simple philanthropic society make such serious dispositions and think of such precautionary measures? When it is only a question of doing good, even discreetly, there is no need for this kind of concealment: there is something behind the facade!

The following is an example of such oaths, although it will differ somewhat in the various jurisdictions: "I, _____, of my own free will and accord, in the presence of Almighty God, and this Worshipful Lodge, erected to Him, and dedicated to the holy Saints John, do hereby and hereon most solemnly and sincerely Promise and Swear, that I will always hail, ever conceal, and Never Reveal any of the arts, parts, or points of the Hidden Mysteries [What hidden mysteries? Think about it] of Ancient Free masonry, which may have been, or hereafter shall be, at this time, or any future period, communicated to me, as such, to any person or persons whomsoever, except it be to a true and lawful brother Mason, or in a regularly constituted Lodge of masons; nor unto them until, by strict trial, due examination, or lawful information, I shall have found him, or them, as lawfully entitled to the same as I am myself. I furthermore Promise and Swear that I will not print, paint, stamp, stain, cut, carve, mark or engrave them, or cause the same to be done, on any thing movable or immovable, capable of receiving the least impression of a word, syllable, letter, or character, whereby, the same may become legible or intelligible to any person under the canopy of heaven, and the secrets of masonry thereby unlawfully obtained through my unworthiness. All this I most solemnly Promise and Swear, with a firm and steadfast resolution to perform the same, without any mental reservation or secret evasion of mind whatever, binding myself under no less Penalty than that of having my throat cut across, my tongue torn out by its roots, and my body buried in the rough sands of the sea, at low water mark, where the tide ebbs and flows twice in twenty-four hours, should I ever knowingly violate this my Entered Apprentice Obligation. So help me God, and keep me steadfast in the due performance of the same."

This oath is directly in opposition to the words of our Lord and Savior Jesus Christ. For He commanded us, as Christians, meaning His followers: "But I say unto you, Swear not at all; neither by heaven; for it is God's throne: Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." A second witness, James also

commanded us [Christians]: "But above all things, my brethren, Swear Not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation."

Masonry is so well organized in this respect and knows so well how to render its adherents secretive that it has only been in the last few years that word has begun to leak out, even in the low degrees which know nothing important and which form the immense majority.

We now come face-to-face with one great point: One quite understands the difficulty which the normal American feels in crediting the reality of the revolutionary, and anti-religious tendencies with which . . . freemasonry stands charged.

All or nearly all the masons whom he has personally known have been law abiding citizens, often church goers, often conspicuously charitable and in general pillars of respectability. Speaking of the vast majority of the lodge members, there is nothing with which they are less in sympathy than subversion of the existing social order, or hostility to any form of sincere religion.

Most of the members and the official heads of masonry are above suspicion but we must point out the obvious: Not only are secret societies dangerous, but all societies whose object is mysterious. The whole history of man is proof of this position. In no age or country, has there ever appeared a mysterious association which did not in time become a public nuisance!

The advantages to be derived from freemasonry are not clearly conspicuous while the dangers are obvious, one never knows where it actually leads to and who are the effective leaders.

The Masonic oath is immoral in principle: It is imposed by an authority which has no adequate sanction, differing in that respect from the oath exacted for example, by a magistrate, a judge, or an ecclesiastical superior who are in their varying degrees the representatives of the commonwealth or of God. Again, the scope of the oath regards either secrets that are nowadays no secrets at all or else secrets which are criminal and contrary to public policy. Thirdly the manner of the oath taking is irreverent and, in the extravagance of the penalties invoked, it borders on the blasphemous.

Fourthly, by the form used the mason may be said to pledge himself blindly to anything and everything, he knows not rightly what. He signs a blank check which is left for others to fill in, and though the Entered Apprentice is told beforehand that nothing will be required of him contrary to his allegiance, to his country, or his conscience, such assurance is worth little when it comes from those whose views on moral questions may be very different from his own.

On the other hand we can speak with the authority of experience; the process has been identical in every country, one after the other: First of all, freemasonry was loyal, conservative and not anti-religious. However, behind that veil, the revolutionary anti-Monarchical and anti-Christian work was being carried on in the inner circles, eventually permeating all freemasonry and the outside world.

It was thus in France before 1789, in Portugal before 1905, in central Europe before 1918. The Masonic documents published at Budapest are proof of it. What happened in Europe is currently happening here in America. So would it be an exaggeration to say that this process is now going now?

There is a hidden power behind that "Nameless Beast" (the revolutionary spirit) which is the secret of his amazing achievements but it is the very power that the average American refuses to take into account.

There are elaborate organizations all over the country for dealing with the Communist threat, but which of these show a vision sufficiently clear to detect the force behind it, or if detecting, the courage fight it?

The existence of these powers has never been questioned by students of history: The Catholic church has always recognized the fact, and therefore has forbidden her adherents, under pain of excommunication, to belong to any order of freemasonry or to any other secret society.

And it is untrue, that no American Mason is permitted to attend a lodge meeting of the Grand Orient or of any other irregular masonry. Thomas Paine, who was in Paris at the time of the revolution, and played an active part in it, returned to England and established eight lodges of the Grand Orient and other revolutionary societies.

But that is not all. There are occult societies flourishing in America today, such as the New Age Movement, Humanist Movement, etc. But instead of indulging in useless retrospect, suppose we open our eyes to current events.

Disraeli at Aylesbury, September 10, 1876. Spoken in a public address delivered October 1, 1877. *Parvenu a la Vingt-cinquieme* (Apostolic Letter), March 19, 1902. *The Jew* (London, 1923), Chapter I. *Freiheit Auktorital und Kirche* (1865), p. 218; *Freemasonry and the Anti-Christian Movement*, Edward Cahill, p. xi. Papal Condemnations: We believe it will be useful, at this stage, to place before you a summary of Papal condemnations of Freemasonry, which are so severe and so sweeping in their tenor as to be unique in the history of 'Christian' legislation.

[General Tenor of the Papal Condemnations:](#) During the last two centuries Freemasonry has been expressly anathematized by at least ten different Popes, and condemned directly or indirectly by almost every pontiff that sat on the so-called chair of St. Peter. The Popes charge the Freemasons with occult criminal activities, with "shameful deeds," with acting under the direct inspiration of the devil and his disciples, the Jews, if not actually worshiping Satan himself (a charge which is hinted at in some of the papal documents, and is confirmed in "Morals and Dogma," by Albert Pike), with infamy, blasphemy, sacrilege, and the most abominable heresies of former times; with the systematic practice of assassination; with treason against the State; with anarchical and revolutionary principles, and with favoring and promoting what is now called Bolshevism (which is Judaism in action); with corrupting and perverting the minds of youth; with shameful hypocrisy and lying, by means of which

Freemasons strive to hide their wickedness under a cloak of probity and respectability, while in reality they are a very "synagogue of Satan," WHOSE DIRECT AIM AND OBJECT IS THE COMPLETE DESTRUCTION OF CHRISTIANITY, and the universal restoration of paganism in a form more degraded and unnatural than the world has hitherto known. The Popes again and again remind Christian rulers of their urgent duty, in the interests of religion and morality, and for the sake of the peace and safety of the State, to suppress all the secret societies in their dominions. Moreover, the Popes included in their condemnations and censures not only those that join the Freemason sect, but also those that encourage and assist them in any way directly or indirectly.

[Clement XII](#): The first Papal condemnation was issued by Clement XII in 1738, twenty-one years after the establishment of the first Masonic lodge in England, and seventeen years after the formal introduction of Freemasonry into the continent of Europe. The emphatic and comprehensive terms of this condemnation were never revoked or toned down, and the sentence of Clement XII has been confirmed in its full rigor by succeeding Pontiffs: "Under an outward semblance of natural probity, which they require, and which they regard as sufficient . . . they (the Freemasons) have established certain laws and statutes binding themselves towards each other . . . but since crime ultimately betrays itself . . . their assemblies have become to the faithful such objects of suspicion that every good man now regards affiliation to them as a certain indication of wickedness and perversion." Hence, the Pontiff, "For the sake of the peace and safety of civil Governments, and the spiritual safety of souls, and to prevent these men from plundering the House like thieves, laying waste the Vineyard like wolves, perverting the minds of the incautious, and shooting down innocent people from their hiding places," pronounces the grave sentence of major excommunication against these "enemies of the common-weal:" "Wherefore, to each and all of the faithful of Christ, of whatever state, grade, condition or order, We ordain stringently and in virtue of holy obedience, that they shall not under any pretext enter, propagate, or support the aforesaid societies, known as Freemasons, or otherwise named; that they shall not be enrolled in them, affiliated to them, or take part in their proceedings, assist them, or afford them in any way counsel, aid, or favor, publicly or privately, directly or indirectly, by themselves or by others in any way whatever, under pain of excommunication, to be incurred by the very first act, without further declaration, from which absolution shall not be obtainable through anyone except through Ourselves, or Our successor, the Roman Pontiff for the time being, unless in article of death." (In Eminente, an. 1738. (Iuris Canonici Fontes, Vol. I, pp. 656-657; Freemasonry and the Anti-Christian Movement, Edward Cahill, pp. 119-120).

[Benedict XIV and Pius VI](#): This condemnation was renewed by Benedict XIV, who condemns anew the secularism (or religious indifference), the occult character, the oaths of secrecy, and the revolutionary tendencies of the Masonic sect, and calls upon all Christian rulers to take effective measures against the Freemasons of their territories, and secure that the Apostolic

prohibition of the sect be carried into effect. (Providus, 1751, In Eminente, an. 1738, Vol. ii, pp. 315-318; Freemasonry and the Anti-Christian Movement, Edward Cahill, p. 121).

[Pius VI](#): without explicitly mentioning the Freemasons, manifestly refers to them, when he condemns the hypocrisy, the naturalistic philosophy, and the destructive revolutionary tendencies of his time. (Inscrutabili Divinae Sapientiae, 1775, sec. 2, 6, and 7. In Eminente, Vol ii, pp. 649, 652-653).

[Pius VII](#): Pius VII denounces the secret societies as the prime cause of the revolutionary upheavals in Europe, and stigmatizes the hypocrisy of the Italian Caronari (whose society, he says, is an offshoot of Freemasonry, or at least modeled upon it) who were actually affecting a pretended zeal for the welfare of the Church: "They affect a special obedience and wondrous zeal for the Catholic faith, and for the person and teaching of Our Lord Jesus Christ, whom they sometimes impiously dare to call the ruler of their society, and their great teacher." He denounces their secret oaths, their indifferentism in religion "than which nothing worse or more dangerous could be thought of." Again, "They blasphemously profane and defile the Passion of Jesus Christ by their sacrilegious ceremonies. They dishonor the Sacraments of the Church (for which they sacrilegiously substitute others invented by themselves) and even turn into ridicule the very mysteries of the Catholic religion. They cherish a very special hatred against the Apostolic See, which they are striving to overthrow . . . While boasting that they require from their members to cultivate charity and all other virtues, their real moral teaching is most depraved. They brazenly defend lustful excess; they teach that it is lawful to assassinate those that betray their secrets, and to stir up sedition against kings and other rulers . . . and deprive them of their power." (Ecclesiam, 1821. In Eminente, pp. 721-723).

[Leo XII](#): Leo XII reproduces the three bulls of his predecessors, and bewails the fact that Christian rulers had not obeyed the wishes of the Vicars of Christ, and suppressed the Masonic sects, as the safety of both Church and State required. He stigmatizes the destructive ravages of the Freemasons and the other secret societies, in the intellectual centers throughout Europe. He accuses them of the systematic assassination of those whom they have marked out for death. He denounces their impious and irreligious propaganda, and assumes as a certain and authentic fact that all the secret sects "although differing in name, are closely united with each other by the unholy bond of the same wicked and impious designs." He again implores the temporal rulers to take active measures against them as enemies of both Church and State. He condemns in a special way the "absolutely impious and criminal oath by which the members bind themselves not to reveal to anyone the secrets of their association, and to execute the death sentence upon those who reveal them to their superiors, clerical or lay." He admonishes all the faithful to flee from those men who are "the darkness of the light," and "the light of the darkness. Beware of their blandishments and honeyed words . . . Hold it for certain that none can have any share in the work of these sectaries without becoming guilty of a most grievous crime. Be deaf to the words of those who, in order to entice you into the lower grades, declare vehemently that nothing is permitted in

them at variance with religion; that nothing even is spoken of, nothing done but what is blameless, honorable, and holy." He renews in explicit and somewhat stronger terms the excommunication pronounced by Clement XII against all those who either join these sects, or lend any kind of advice, help, or assistance to the, in any way, directly or indirectly. (*Quo Graviora*, 1825. In *Eminente*, pp. 725-733; *Freemasonry and the Anti-Christian Movement*, Edward Cahill, p. 123).

[Pius VIII and Gregory XVI](#): Pius VIII again renews the condemnation of his predecessors, and refers to the imminent peril arising from Masonic influences in the schools and colleges; for through their teachers they train up a type of men to whom the words of St. Leo may well be applied: "lying is their rule, Satan is their God, and shameful deeds their sacrifice." *Traditae Humilitati Nostrae*, 1829. (Cf. *Bullarium Romanum*, tom. xvii, p. 19, for this bull which is not printed in the *Iuris Canonici Fontes*; *Freemasonry and the Anti-Christian Movement*, Edward Cahill, p. 123).

[Gregory XVI](#): compares the secret societies to a sink in which "are congregated and intermingled all the sacrilege, infamy, and blasphemy which are contained in the most abominable heresies." (*Mirari Vos*, 1832. (*Iuris Canonici Fontes*, Vol. ii, p. 745; *Freemasonry and the Anti-Christian Movement*, Edward Cahill, p. 123).

[Pius IX](#): Pius IX in his encyclicals and allocations, condemned Freemasonry and the kindred secret sects, at least six different times between 1846 and 1873. (Cf. *Quo Pluribus*, 1846; *Singulari Quadam*, 1864; *Maxima quidem laetitia*, 1862; *Ex epistola*, a Brief addressed to Monsignor Darboy, 1865; *Multiplices autem*, 1865; *Etsi multa luctuosa*, 1873; *Freemasonry and the Anti-Christian Movement*, Edward Cahill, p. 124). In his first encyclical he confirms and renews the condemnations pronounced by his predecessors against "those baneful secret sects who have come forth from the darkness for the ruin and devastation of Church and State." He again reprobates the "dreadful doctrines allowing indifference in matters of religion, which is so directly opposed even to natural reason, the doctrine, namely, by which men pretended that they can obtain eternal salvation in the observance of any religion whatsoever." (*Qui Pluribus*, sect. 5. (*Ibid.*, p. 811).

Later on, he applies to the Masonic sects the words of Our Lord: "You are from your father the devil, and it is the works of your father that you wish to do." (*Singulari Quadam*, sect. 3. (*Ibid.*, p. 892)). In 1865 he bewails the fact that so many rulers had disregarded the injunctions of the Holy See, and had not suppressed the Masonic sects, asserting that their neglect had brought ruin and devastating upon Europe. "Would that they had not shown such negligence in so serious a duty; we would not then have to deplore such great wars and movements of revolt by which all Europe has been set ablaze, nor those bitter evils which have afflicted and still weigh heavily upon the Church." He expressly reprobates the false but wide-spread opinion, arising from ignorance of the facts, that the Freemasons were a harmless and philanthropic body, and that the Church has nothing to fear from them. Who does not see how far which an idea is from the truth? What is the object and meaning of that close association of men of

every religious belief? What is the purpose of their secret meetings; of the dreadful oaths taken at their initiations that they will never divulge anything pertaining to their association; of the unspeakable penalties they imprecate upon themselves would they prove false to the promise? He also reprobates the opinion that the condemnation of Freemasonry did not extend to the countries in which it was allowed by the civil law. Finally, he renews solemnly the condemnations and censures pronounced by his predecessors; adding that all should know that these sectaries, who are "wolves in sheep's clothing, intent on the destruction of the flock," are to be reckoned amongst those of whom the Apostle has warned us so sternly "that he expressly orders to have no intercourse with them, nor even give them the ordinary salutations." (Multiplices inter. pp. 1010-1011; Freemasonry and the Anti-Christian Movement, Edward Cahill, p. 125).

Again, in the Brief addressed to Monsignor Darboy, Archbishop of Paris, on the occasion of the death of Mons. Magnan, he speaks of the union of the sects as forming "the Synagogue of Satan . . . whose object is to blot out the Church of Christ, were it possible, from the face of the Universe." (Ex Epistola, November, 1865 (quoted in the Dictionaire Apolog?tique de la Foi Catho lique, loc. cit).

Finally in 1873 the Pope enumerating the trials and persecutions which had lately come upon the Church in Rome and throughout the whole world, the expropriation of the Holy See, the persecutions in Switzerland, the anti-Catholic activities of the German imperial government, the revolutions and anti-Catholic movement in South America, attributes this universal war against the Church to the Masonic and allied sect, "of which the Synagogue of Satan that is now mobilizing its forces against the Church of Christ is composed . . . " He warns the Bishops to point out to the faithful the fallacy of those "Who whether deceived themselves or striving to deceive and ensnare others still presume to assert that these dark associations aim only at social betterment and human progress, and the practice of beneficence; and to impress the Pontifical decrees on their minds by constantly reminding them of them; pointing out at the same time that it is not alone the Masonic body in Europe that is referred to by also the Masonic as sociations in America and in whatever part of the world they may be." (Etsi Mulla, November 21, 1873; Freemasonry and the Anti-Christian Movement, Edward Cahill).

[Leo XIII:](#) Leo XIII in almost all his encyclicals strives to combat "the deadly poison circulating today in the veins of human society," (Quod Apostolici, 1878; Freemasonry and the Anti-Christian Movement, Edward Cahill, p. 126). Which is none other than the spirit and the teachings of Freemasonry. In the encyclical which treats directly of the Masonic sects he reaffirms the condemnations of his predecessors, and expressly includes in them not only Freemasonry, but the sects springing from, or modeled upon Freemasonry, and which aim at the same objects, such as the Carbonari, the Orange Society, Nihilits, etc. "There are," he writes, "several organized bodies which, through differing in name, ceremonial, form and origin are, nevertheless, so bound together by a community of purpose, and by a similarity of their

main opinions, as to make in fact one thing with the sect of Freemasons, which is a kind of center whence all go forth, and whither all return. He expressly includes in the condemnation all who adhere to the reprobate sect; for all share their guilt, even though they may not themselves participate actively in their crimes: Even though there may be persons amongst the Freemasons, and these not a few, who are neither themselves partners in their criminal acts, nor aware of the ultimate objects at which they aim, neither these persons nor the affiliated societies which, perchance, do not approve of the extreme objects of the Masonic sect are for that reason to be reckoned as alien to the Masonic federation," for, "as the whole principle and object of the sect lie in what is vicious and criminal, to join these men, or in any way help them, must be unlawful." Again: "To wish to destroy the religion and the Church which God Himself has established . . . to bring back, after a lapse of eighteen centuries, the manners and customs of the pagans . . . is audacious impiety . . . To have in public matters no care for religion, and in the arrangement and administration of civil affairs to have no more care for God than if He did not exist, is a rashness unknown to the very pagans; for in the hearts and souls of these latter the notion of a divinity and the need of public religion were so firmly fixed that they would have thought it easier to build a city in the air than to organize it without religion and worship." Further on, the Pope expressly charges the Freemasons with revolutionary and disruptive activities, and even with favoring extreme Communism and revolutionary Socialism. "For the fear of God and reverence for divine law being taken away . . . sedition permitted and approved, and the popular passions urged on to lawlessness . . . a change or overthrow of all things will necessarily follow. Yea, this change and overthrow is deliberately planned . . . by many associations of Communists and Socialists; and the sect of Freemasons greatly favors their designs, and holds to the common with them their chief opinions . . . The Freemasons . . . having by their artifices . . . secured great weight in the government of States are, nevertheless, prepared to shake the foundations of empires, to harass the rulers of States, to accuse and cast them out as often as they appear to govern otherwise than as they wish."

The following passages of the same Encyclical illustrate the wondrous accuracy with which the Pope analyses the results of Masonic (i.e. Jewish) influence on public life: "What refers to domestic life in the teaching of the Naturalists is almost all contained in the following declarations: that marriage belongs to the genus of commercial contracts, which may rightly be revoked by the will of those who made them; and that the civil rulers of the State have power over the matrimonial bond; that in the education of youth nothing is to be taught in the matter of religion as of certain and fixed opinion; and each one must be left at liberty to follow, when he comes of age whatever he may prefer. These things the Freemasons . . . have long determined to make into a law and institution. For in many countries, and those nominally Catholic, it is enacted that no marriages shall be considered lawful except those contracted by the civil rite; in other places the law permits divorce; and in others every effort is used to make it lawful, as soon as may be . . . With the greatest unanimity the sect of the Freemasons also

endeavors to take to itself the education of youth . . . Therefore in the education and instruction of children they allow no share either of the teaching or of discipline to the ministers of the Church; and in many places they have procured that the education of youth shall be exclusively in the hands of laymen, and that nothing which treats of the most important and most holy duties of man to God shall be introduced into the moral training."

The following passage of the Encyclical illustrates further the character and trend of the Masonic moral code: "But the Naturalist and Freemasons deny that our First parents sinned, and consequently that man's free will is in any way weakened or inclined to evil . . . Wherefore we see that men are publicly tempted by the many allurements of pleasure; that there are journals and pamphlets with neither moderation nor shame; that stage plays are remarkable for license; that designs for works of art are shamelessly sought in the laws of a so-called realism; that the contrivances for a soft and delicate life are most carefully devised; and that all the blandishments of pleasure are diligently sought out by which virtue may be lulled to sleep. Wickedly also, but at the same time quite consistently, do those act who do away with the expectation of the joys of heaven, and bring down all happiness to the level of morality, and, as it were, sink it in the earth . . . Of what we have said the following fact . . . may serve as a confirmation. For since generally no one is accustomed to obey crafty and clever men, so submissively as those whose soul is weakened and broken down by the dominance of the passions, there have been in the sect of the Freemasons some who have plainly determined and proposed artfully and of set purpose that the multitude should be satiated with a boundless license of vice, as when this had been done, it would easily come under their power and authority." (Cf. *supra*, Chapt. V, p. 114 and 118).

In another passage the Pope gives additional reasons for the Church's uncompromising attitude towards Freemasonry. "To simulate and wish to be hid; to bind men like slaves in the very tightest bonds; and, without giving any sufficient reason, to make use of men enslaved to the will of another, for an arbitrary act; to arm men's right hand for bloodshed, after securing impunity for the crime, all this is an enormity from which nature recoils. Wherefore, reason and truth itself make it plain that the society of which We are speaking is in antagonism with justice and natural uprightness." (*Humanum Genus*, 1884. (Cf. *ibid.*, pp. 221-233; see also *The Great Encyclicals of Leo XIII*. Benziger: New York, 1913, pp. 87-100).

Perhaps, the most remarkable of all the Papal pronouncements on Freemasonry is that of this same Pontiff in the Apostolic Letter which he addressed to the Bishops of the whole Church in 1902 on the occasion of the silver jubilee of his pontificate. In this letter, from which we shall quote later, he refers to the destructive work, the aims and the methods of the Masonic sect, which had gradually become more and more apparent during the previous twenty-five years. (*Parvena a la Vingt-cinquième*, March 19, 1902 . Cf. *CEuveres de Leo XIII*, tome vi, pp. 287-288; (*La Bonne Presse*, 5 Rue Bayard, Paris). See Preface and also chapter viii (pp. 154 and 157-158) for some extracts from this letter).

[Benedict XV](#): Finally, in the "Codex Iuris Canonici" issued in 1917 by Pope Benedict XV, the previous ordinances are confirmed and enforced: "All those who enrol their names in the sect of Freemasons, or similar associations plotting against Christianity or the legitimate civil authorities, incur by the very fact the penalty of excommunication, absolution from which is reserved to the Holy See. If the delinquents be clerics or religious, every Catholic is under the obligation of denouncing them to the Congregation of the Holy Office. (Canons 2335 and 2336). Members of the Freemasons sects, even though nominally Catholics, are treated as heretics. Hence, the faithful are to be specially warned and prevented from contracting marriages with them (Jews and Freemasons). (Cannon 1065). They are to be deprived of Christian burial." (Acta Sanctae Sedis (July 13th, 1865), vol. I, pp. 292-293. Catholic Encyclopedia, art. "Secret Societies.").

[Universality of Papal Condemnations](#): It will be observed in studying these Papal documents that although all individual Masons are not accused of participating actively in the crimes and shameful deeds of the Masonic body, all are held to share in the responsibility and guilt, since all members lend their names and at least their moral support to the reprobate society. Furthermore, the whole sect of Freemasons is condemned indiscriminately. Indeed, the idea that the Popes should repeat such grave and indiscriminate accusations against the Masonic society, while at the same time meaning to exclude that portion of it which was the parent body, and was always by far the most numerous. (Of the four and a half millions (in round numbers) of active members whom the Freemason sect at present includes, more than thirteen-fourteenths of the whole belong to the Anglo-American or Anglo-Irish portion).

Cardinal Gasparri, writing on June 20, 1918, to Monsignor Jouin, (Founder and editor of the *Revue Internationale des Sociétés Secrètes*), and conveying to him the Holy Father's grateful appreciation of his work, refers particularly to Monsignor Jouin's successful efforts "in establishing conclusively, in spite of lying assertions which sometimes deceive even Catholics themselves, the identity of Freemasonry with itself everywhere and always, and the consistent continuity of the Freemasons' policy, whose design, as one sees today, is the rejection of God and the ruin of the Catholic Church." (Cf. any issue of the "*Revue Internationale des Sociétés Secrètes*, for Approbation de Sainte Siège," printed on interior of back cover).

[Authority of the Papal Decisions](#): For Catholics the Papal condemnations of secret societies are final and conclusive. But even to a non-Catholic who knows the traditional policy of the Holy See, the caution and moderation which it is accustomed to exercise in its legislation, especially that of a penal character, and the circumspection which even the very circumstances of modern times, and the jealous watchfulness of the enemies of the Church force upon the Sovereign Pontiffs in their public pronouncements, these peremptory and unqualified condemnations of Freemasonry must needs be a very striking, if not conclusive, argument of its essential and almost unexampled wickedness. The suggestion that the Popes, one after another, in the course of nearly two centuries acted without sufficient knowledge of

the spirit and aims of the Masonic order cannot be entertained. This was a matter in which no risks could be taken. Even the most ordinary prudence would prevent the Popes from making accusations that could not be proved against so powerful a body as the Freemasons. Besides the Popes were always able to secure the most accurate information. They had at hand for consultation the vast body of Masonic literature, and had access to the other sources of information already referred to in the foregoing chapter. They always had at their command the advice and co-operation of numbers of able and learned men whose function it was to make an exhaustive study of such questions, and who were not less devoted than the Popes themselves to the interests of the Church, and the prestige of the Holy See. They had, furthermore, the testimony of many Adepts of the craft, who had left the ranks of the reprobate society, and come back to the Church's fold.

In more recent times, Popes, such as Leo XIII and Benedict XV, had, besides, under their eyes the history of the Masonic activities in every country of Europe and America during the preceding two hundred years, and the numberless newspapers, reviews, and magazines edited under the auspices of the Masonic (Jewish) order, from which Masonic (Jewish) principles and activities can in large part be learned. Hence, Leo XIII could state with truth, more than forty years ago, referring to the previous condemnations: "What is of the highest importance, the course of events has demonstrated the prudence of Our predecessors . . . The sect of Freemasons in the course of a century and a half . . . has brought upon the Church, upon the power of princes, upon the public well-being, precisely the grievous harm which Our predecessors had foretold. Such a condition has been reached that henceforth there will be grave reason to fear, not indeed for the Church, for her foundations are too firm to be overturned by the efforts of man, but for those States in which prevails the power, either of the sect of which we are speaking, or of other sects not dissimilar which lend themselves to it as disciples and subordinates." (*Humanum Genus*, 1884. (*Great Encyclicals of Leo XIII*, p. 86). These last words might well have been spoken by the Pope had it been given him to look into the future and see in vision the deplorable course of events during the past years: the systematic war against religion and Christian morality in France and which threatens the final ruin of that great nation; the persistent campaign of assassination waged by the secret societies against the dynasty of the Hapsburgs, as well as the attempts on the life of the King of Spain; the revolution in Portugal, with all the horrors and excesses that accompanied it; the revolutions in South America, in Cuba, and the Philippines; the various anarchical attempts in Spain itself, and especially the anarchical rising in Barcelona (July 1909), and the subsequent agitation aroused by the Masonic and Jewish-controlled press all over the world for the organization of an international Kulturkampf; the awful tragedy of Russia; the whole course of the revolutions and persecutions in Mexico, with all their accompanying horrors; the perils that now surround ordered society in so many countries; the irreligion, immorality, race suicide, divorce, juvenile crime, destruction of home life; the spirit of unrest and dissipation, which are now affecting the very springs of life over the whole civilized world, all traceable in large part

directly or indirectly, to the influence and activities of the same sinister but half-hidden power which, in the opinion of many, is to be identified with the Anti-Christ foretold in Holy Writ, or is at least the herald of his coming. Hence, even today, we may repeat quite relevantly the words of Leo XIII, written over forty years ago in reference to Freemasonry: "Would that all would judge of the tree by its fruits, and acknowledge the seed and origin of the evils that press upon us, and the dangers that are impending," (Great Encyclicals of Leo XIII, p. 99) so that Governments may be led to enforce the repressive measures against these enemies of God and man which the Holy See has so often and so urgently advised. (Dictionnaire Apolog. de la Foi Catholique, vol. ii, col. 95. Preuss, chap. viii; also Catholic Encyclopedia, pp. 772-775, where numerous references to authentic Masonic documents are given; C. Penney-Hunt, THE Menace of Freemasonry to the Christian Faith. A 64-page brochure written apparently by a Methodist clergyman showing the anti-Christian and pagan character of English Freemasonry, and the alarming extent to which it has permeated the English Protestant Church, amply documented from contemporary English Masonic sources. Catholic Encyclopedia from the Rivista, 1909, p. 44. Freemasonry, by the Brother the Rev. T.J. Laurence, London, 1925; 5th ed., p. 58).

It seems to be true, however, that in some localities only "Christians" viz., those who are baptized, are admitted to certain lodges; just as certain other lodges admit only Jews. (The Inner Sanctuary, p. 271. Also Penney-Hunt, for numerous citations of similar purport from English present day Masonic writers and speakers, The Menace of Freemasonry to the Christian Faith; A. Church-Ward, Signs and Symbols of the Primordial Man, in which the author, a Masonic writer of high standing, shows that Masonry is essentially a pagan religion, p. 450).

Naturalism does not mean the Natural Law, which, properly understood, is a portion of the Divine Law and is the necessary basis of the supernatural. The term Naturalism has a predominantly negative significance, and primarily means the complete rejection and contempt of the supernatural, including faith, grace, the sacraments and the Church; and the elimination of all reference to a future life in the hereafter. Courrier de Bruxelles, March 3rd, 1879, quoted in Rev. S.J. Deschamps, Les Sociétés Secrètes et la Société, incomparably the best general survey of the anti-Christian and revolutionary activities of Freemasonry and kindred secret societies in all countries during the past two centuries.

Masonic Jurisprudence, p. 95; Albert Church-Ward, Signs and Symbols of the Primordial Man, in which the author elaborates the Masonic doctrine of Naturalism; and as a conclusion from some of his antiquarian researches, writes: "Therefore this (Masonry) is the greatest, truest, purest religion in the world, void of all dogma." p. 450. Sickely, Freemasons' Monitor, pp. 97-98. For references and proofs, Arthur Preuss, A Study in American Freemasonry. A study of the doctrinal and moral teachings of Freemasonry, as contained in Anglo-American official documents; Dictionary of Secret and other Societies. Institutes of Masonic Jurisprudence, p. 405. Albert Pike, Morals and Dogma, pp. 698, 751, 771; Mackey, Symbolism, pp. 112, 186;

Lexicon of Freemasonry, arts. "Phallic Worship," and "Point within a Circle." Mackey writes naively (without indicating his authorities for the assertion) that in the ancient pagan mystery worship the Phallic symbol stirred up no absent emotions or thoughts among its votaries! The "Primordial Point" comes directly from the Jewish Kabbalah (Cabala): " . . . the Primordial Point, or the Smooth Point, because, as the Sohar tells us, 'When the Concealed of the Concealed wished to reveal himself, he first made a single point: the Infinite was entirely unknown, and defused no light before this luminous point violently broke through into vision.'" (The Kabbalah, Rev. Christian D. Ginsburg, LL.D., pp. 187-188).

These three degrees form the basis upon which the whole Masonic system is erected. All Masonic authorities agree that the whole doctrine and ideals of Freemasonry are contained in germ in the three first degrees, on which all Masonic rites and everything contained even in the highest degrees, are only developments. (Rev. S.J. Deschamps, *Les Sociétés Secrètes et la Société*). This idea of two in one, a king and queen together is directly from the Jewish Kabbalah, or Cabala; for we find on page 200, as related by the Rev. Christian D. Ginsburg: "The Creation or the Kabbalistic Cosmogony: Having arrived at the highest trinity which comprises all the Sephiroth, and which consists of the Crown, the King and the Queen, we shall be able to enter into the cosmogony of the Kabbalah. Now, it is not the En Soph who created the world, but this trinity, as represented in the combination of the Sephiroth; or rather the creation has arisen from the conjunction of the emanations. The world was born from the union of the crowned King and Queen; or, according to the language of the Kabbalah, these opposite sexes of royalty, who emanated from the En Soph, produced the universe in their own image. Worlds, we are told, were indeed created before ever the King and Queen or the Sephiroth gave birth to the present state of things, but they could not continue, and necessarily perished, because the En Soph had not yet assumed this human form in its completeness, which not only implies a moral and intellectual nature, but as conditions of development, procreation, and continuance, also comprises sexual opposites." (Brother J. Yarker (Grand Master of the Ancient and Primitive Rite), *Speculative Masonry*, pp. 53-54. J. Yarker, *Speculative Masonry*, p. 14; Mackey, *Lexicon*, pp. 126-129. Ragon, *Cours Philosophique*, p. 102. Mackey, *Lexicon of Masonry*, pp. 13-99. Ragon, *Tuileur Général de la Franc-Maçonnerie*, p. 28. Mackey, *Lexicon of Masonry*. Ragon, *Cours Philosophique*, pp. 218-219).

Throughout the whole book on Masonry the "Sacred Author" discusses little else than the process of generation, Isis, Egypt and etc. Ragon, *Ritual du Grade Rose-Croix*; Albert Pike, *Ritual of the Rose-Croix Degree*; Jouin, *La Guerre Maçonnique*, vol. I, pp. 31-34, for a long citation from the ritual of the Rose-Croix initiation in which the Gospel history of the Last Supper is blasphemously parodied. (Catholic Encyclopedia, vol. ix, p. 779 (c), from Albert Pike's book, *The porch and the Middle Chamber*, p. 128). Yet we know from the Scriptures that it was the "Jews", not the Romans who crucified Christ our Lord and Savior. See Acts 2:36;

3:14-15; 4:11-12; 5:30; 10:39; 13:27-29; Luke 3:23-33; 24:20; John 19:6; 14-18; 1 Thessalonians 2:14-15.

Morals and Dogma of the Ancient Scottish Rite of Freemasonry, p. 829. *Morals and Dogma*. R.P. Dom Paul Benoit, *La Franc-Maçonnerie*, vol. I, p. 256. The Masonic technical term for non-Masons. M. Ch. Nicoullaud, *L'Initiation Maçonnique*; Dr. Fahey, C.S. Sp., in *Catholic bulletin*, vol. xvii (1928), pp. 715. John 12:31; 14:30; 16:11; Ephesians 2:2. *Acta S. Sedis*, vol. I, p. 293, July 13, 1865. The words are quoted from the Editor's notes to a reply of the Sacred Congregation of the Holy Office to enquiries made by a number of American Bishops concerning the Fenian brotherhood. The attitude of the Holy See has always been that all such secret societies are, at least through their leaders or founders, offshoots of Freemasonry, or are specially liable to be utilized by Freemasons for their own ends. Some include among these, but without conclusive proof, a certain section of the Knights Templars before their suppression. Hence the Freemasons' esteem for the Templars. (Hunter, *Outlines of Dogmatic Theology*, vol. ii, No. 455. *Manuel de Sociologie Catholique*, p. 387; *Manuel Social Chrétien*, by Chanoine Dehon, pp. 73-74).

The celebrated Leo Taxil affair is worth mentioning in this connection. The facts are as follows: The year after the promulgation of Pope Leo's Encyclical (*Humanum Genus*, 1884), which caused such a serious check to the progress of Freemasonry, two French Freemasons (or ex-masons as they themselves asserted), Leo Taxil, a notorious anti-clerical and pornographic writer, and a certain Dr. Bataille (alias Dr. Hacks), together with some others whose identity is not well ascertained, began to publish a series of books and pamphlets (*Le Diable au XIX^eme Siècle*, *Y a-t-il des patently exaggerated and sometimes fantastic, of a supposed Masonic Rite of Adoptive Freemasonry (viz., containing women as well as men (Mackey's Encyclopedia, pp. 9-12) called the Palladist Rite. This rite was represented as having been organized in the United States by Albert Pike, and having for its fundamental activity the worship of Satan. Some of these writings, especially the series called "Memoires d'Une Ex-Palladiste," were published over the name of Diana Vaughan, also a supposed convert from Freemasonry, who was represented as a wealthy American lady, belonging to a family in which Luciferianism (viz., the worship of Lucifer) had been a family tradition for centuries. These writings created an immense sensation all over Europe, and gained very wide credence among Christians. Bataille, however, soon withdrew and confessed himself an impostor. The ecclesiastical Commission appointed to examine into the affair refused to give a definite decision in absence of satisfactory proof of the authenticity of Miss Vaughan's writings, or even of that lady's existence. Finally, in 1897, Taxil made a public declaration in Paris that his supposed revelations were without foundation; that Diana Vaughan was an invention of his imagination; and that the whole thing was merely a money-making literary adventure. The real motives and genesis of the conspiracy still remain shrouded in mystery. Some (including Masonic writers, who repudiate all connection of the Masonic Order with it) accept Taxil's explanation at its face-value. Many, probably the majority of non-Masonic authorities, hold that the affair was a*

colossal Masonic conspiracy organized to throw discredit and ridicule upon the evidence that Satanism and obscenity were associated with certain sections of Freemasonry. Some even incline to the opinion that Taxil was at first sincere; that Diana Vaughan was a real personage and died a martyr; and that the fascinating Memories published over her name are in large part real history and not romance. Whatever be the genesis of the affair it is certain that the too-ready credence given to the fantastic inventions which Taxil's writings contained helped to discredit many things of which there was otherwise reliable evidence. For a Masonic account of the affair, see A.E. Waite, *A New Encyclopedia of Freemasonry*, vol. ii, pp. 251-264. For an account from the opposite standpoint, see *Spectator*, *Le Mystère de Leo Taxil et la Vraie Diana Vaughan*, published by the Rev. Inter. des Soc. Sec. (Paris, 1929); as well as a series of articles published by different writers in the same review, during 1929. Taxil's own writings, *Revelations Complètes sur la Franc-Maçonnerie*, etc. (Letouzy & An?, Paris, 1885, ff) as well as the *Memoires d'Une Ex-Palladiste* (Libaire Anti-Maçonnique, 37 Rue Etienne-Marcel, Paris, 1895 ff) are now rare. Thus, on the very first page of the ceremony of initiation into the Rose-Croix degree, as followed at present in these countries, we find among the Preliminary Directions the following items: "This degree requires three rooms . . . The first is named the Black Room. This should be hung with black, etc . . . In the East two black curtains are ranged so as to be drawn asunder, and opened sufficiently to show an altar behind, on which there should be a Super-altar of Three Steps. The Altar should be hung with black . . . Behind and above the upper step a transparency on which are represented three Crosses; the center and highest should have the Mystic Rose (black) placed on the limbs of the Cross, surrounded by a crown of thorns; the other two should have a Skull and Cross-bones depicted at its foot. On the Altar should be placed a Bible, Sword, and Compasses. Beside the Altar, there should be on the right a Throne for the M.W.T., and one for the Prelate on the left. The Black Room should open into the Chamber of Death, and through it into the Red Room . . . This chamber, viz., Chamber of Death should contain the emblems of Mortality, a figure in a winding sheet laid out as usual, behind which a lamp of spirits of wine and salt must be placed. The chamber may be lighted by transparencies representing Skulls, Cross-bones, etc." What does all this fantastic and unwholesome mummary suggest, or whether does it tend? Does it imply a blasphemous use of Christian symbolism for dark purposes? Again, what is the meaning of such passages as the following, which occur in the opening of the rite of initiation: "M.W.S. E. and P. Generals, what is the hour? "First G. The ninth hour of the day. "M.W.S. Then it is the hour when the Veil of the Temple was rent in twain, and darkness overspread the earth, when the true Light departed from us, the Altar was thrown down, the Blazing Star was eclipsed, the Cubic Stone poured forth Blood and Water, the Word was lost, and despair and tribulation sat heavily upon us." A solemn pause. "M.W.S. Since Masonry has experienced such dire calamities, it is our duty, E. and P.s to endeavor by renewed labor to retrieve the loss . . . " (*The Rose-Croix of Heredom*, pp. 19-22. Privately printed for the Supreme Council Thirty-third Degree. London, 1926).

Does all this mean that the direct aim and object of Freemasonry is to retrieve the defeat which its founder and master suffered by the Death and Passion of Our Divine Lord? On this whole question "La Partie Occultiste," a monthly Supplement published in connection with the "Revue Internationale des Sociétés Secrètes." See also R.P. Dom Paul Benoit, La Franc-Maçonnerie. Father Burbage seems to refer to the Judaism, known as Hebrewism in the Old Testament, and has no relation nor even remotely resembles the Judaism as known to the world today, and as distinct from the religion of the Talmud and the Cabal, many of whose Jewish votaries are Freemasons, and are the driving and directing power of Freemasonry. (I Corinthians 2:14. II Corinthians 11:14. Dictionnaire Apologetique de la Foi Catholique, art. "Juifs et Chrétiens," cols. 1651-1764, especially cols. 1666-1668 (a well balanced and comprehensive sketch with an excellent bibliography, by Felix Vernot); also art. "Kabbalah"; and finally art. "Franc-Maçonnerie," by Gautherot (cols. 98-99 and 124-126); Deschamps, Liv. II, chap. xi, sec. 6, Liv. III, chap. prelim., sec. 9; also vol. iii, "Annexes," "Document B." Mgr. Jouin, Les Fidèles de la Contre-Eglise, pp. 24-69, and Les Actes de la Contre-Eglise, pp. 21-115. Analecta Juris Pontificii (Rome, 1855), Première Serie, i^{me} liv. cols. 770-779 ("Livres Talmudiques et Rabbiniques"); also Quatrième Serie, 35^{me} liv. cols. 1417-1421 ("Livres Talmudiques").

Bonsirven, Sur les Ruines du Temple. This work forms a volume of the series La Vie Chrétienne (published by B. Granet, Paris, 1928). Webster, World Revolution (2nd edition); also Secret Societies and Subversive Movements. Lambelin, Les Victoires d'Israel (Paris: B. Grasset, 1928). This book, which is well documented, treats among other things the rapid conquest which the Jews have made (since their emancipation after the French Revolution) in the European countries over the Christian organization of society.

Sombart, The Jews and Modern Capitalism (translated from the German by M. Eagsein, Dutton & Co., New York, 1913; the French translation of the same book is published by Payot, Paris. Werner Sombart is a Jew, and was a professor in the Handelhochschule of Berlin. His book is scholarly and thorough.

Leroy-Beaulieu, Israel Among the Nations (translated from the French Israel chez les Nations, 15th edition, undated, an apology or defense of the Jews, written some years ago by a French non-Jewish writer).

Sydney and Beatrice Webb, Problems of Modern Industry (London, 1898), chap. II. "The Jews of East London" (an interesting and useful sketch by a friendly writer, of the social characteristics of the modern Jew).

B. Lazare, L'Anti-Semitisme, son histoire et ses causes (Paris, 1894). Lazare is a Jew, and is one of the few Jewish apologists who do not lay all the responsibility for the antipathy between Jew and Christian at the door of the latter.

H. Belloc, The Jews (London, 1922). Belliot, pp. 366-371 (a useful summary of the Jewish question in its relation to modern social science).

Catholic Bulletin (1928), pp. 822 ff, article by Rev. Dr. Fahey, C.S.Sp. Aeta Apostol, Sedis, April 12, 1928, vol. xx, p. 103. Humanum Genus, 1884. Rev. Internat. de Soc. Sec., April 29, 1928, p. 367 where an account is given of the condemned league, and of the pamphlet Pax Super Israel. Thus, an apologist of Freemasonry in the Irish Times of April 20, 1928, writes of Amanullah, King of Afghanistan: "It is not surprising to anyone who knows the Craft that he is a Freemason, in view of the Jewish ancestry." Dict. Apolog., loc. cit., col. 1687-1694. Also Scherer, History of the Jewish People in the Time of Jesus Christ. (Macpherson's translation, Edinburgh, 1905), vol. I, pp. 119-166; vol. ii, pp. 10-13; Analecta Juris Pontificii, li^{re} serie, i^o me livre, col. 772. L'Antisemitisme, p. 293. Dict. Apol., loc. cit. Analecta, loc. cit. and i^ome Ser. liv. 35, col. 1417 ff; Plot Against Christianity, by Elizabeth Dilling. Dict. Apol., loc. cit. Analecta, loc. cit. and i^ome Ser. liv. 35, col. 1417 ff; Plot Against Christianity, by Elizabeth Dilling. Jewish Encyclopedia, art. "Cabala;" Dict. Apolog., art. "Kabbalah;" Dict. de la Th^ologie Catholique (Paris, 1923), art. "Cabala;" Plot Against Christianity, Elizabeth Dilling, art. Cabala. The most authoritative work on the Jewish Cabala is the Zohar ("Splendor") or Sepher La-Zohar ("The Book of Splendor"). There are two standard editions of the Zohar - the Mantua edition (1559) and that of Amsterdam (1805). A French translation by Jean de Paisley was published in 1906-1911 (Librairie Leroux, Paris). Encyclop. Britt., 11th Edition, 1911, vol, xiii, p. 371 (a); vol. xiv., p. 339 (b); and vol. xvii, p. 346 (b). The British Hermetic Society, founded by Edward Maitland in 1884, has for its object the investigation and propagation of occultism. Gougenot de Mousseaux, Le Juif, la Judaisme et la Judaisation des Peuples Chr^{tiennes}, p. xxxi, 336, 337. Copin-Albancelli, Le drame Ma^{on}nique, La conjuration Juive contre le Monde Chr^{tien} (12th ed., Paris, 1909). Dict. Apolog., art. "Juifs et Chr^{tiens}," Col. 1667. Again, Mr. H. Belloc writes: "Specially Jewish Institutions, such as Freemasonry (which the Jews had inaugurated as a sort of bridge between themselves and their hosts in the seventeenth century) were particularly strong in Britain; and there arose a political tradition whereby the British State was tacitly accepted by foreign Governments as the official protector of the Jews in other countries." The Jews, p. 23. Nesta Webster, Secret Societies and Subversive Movements, pp. 102 and 120. This is true, for instance, of the Grand Lodge of Prussia, and the so-called "Christian" lodges affiliated to it. It is also apparently true of the lodges of some of the rites practiced in Ireland such as that of the Order of the Temple. Nesta Webster, Secret Societies and Subversive Movements, chaps. vii, and ix. L'Antisemitisme, p. 339. Preuss, American Freemasonry. See index "Kabbalah" and "Kabbalists" Also Dict. Apolog., loc. cit., col. 126. Jewish Encyclopedia, vol. v, p. 503, art. "Freemasonry." Rev. Intern. des. Soc. Sec., May 6, 1928. Jouin, Les Fid^{les} de la Contre-Eglise Ma^{ons}, pp. 37-45, where full documentation is given. Benoit, La Franc-Maçonnerie (Paris, 1895), vol. ii, pp. 326-330. Fede e Ragione (Fiesole), January 30, 1921, p. 6, for a detailed account of these organizations. Les Fid^{les} de la Contre-Englise Ma^{ons}, p. 76 for proofs with full documentation.

In the German Masonic review Latomia, February 28, 1928, the lodges of B'nai B'rith are explicitly referred to as Masonic lodges. In fact, they are the controlling power in German

Freemasonry. Jewish Chronicle, October 29, 1889. Nineteenth Century, January, 1881, pp. 10-11, art. by H.M. Hyndman, entitled "The Dawn of a Revolutionary Epoch."

Coningsby, London, 1844, pp. 183-184. Four years after the publication of Coningsby, the year 1848, Disraeli is quoted as saying that "nearly all the Secret Societies have a Jew at the head." L'Histoire et les Histoires, p. 98, par Mgr. Landrieux, Bishop of Dijon (Paris, 1921). Le Juif, la Judaisme, et la Judaisation des Peuples Chrétiens (Paris, 1869), p. 340. L'Abbé Emmanuel Barbier, Infiltrations Maçonniques, quoted in Dict. Apolog. art. "Franc-Maçonnerie," col. 99. Leroy-Beaulieu, Israel Among the Nations. Rev. S.J. Deschamps, Les Sociétés et la Société, vol. iii, p. 25. For a list of the central governing committee of the Universal Israelite Alliance, the Jews' Who's Who. Some writers state that the headquarters have been transferred to New York. Archives Israelites Universelle, tom. xxv, pp. 511-520 (1861). Quoted in Deschamps, loc. cit., p. 24. Deschamps, loc. cit., vol. v, art. "Freemasonry." Deschamps, loc. cit., p. 24. Mgr. Dillon, The War of Anti-Christ with the Church, p. 20. Roger Lambelin, Les Victoires d'Israel, pp. 211-212; Freemasonry and The Anti-Christian Movement, Edward Cahill, p. 92. "As long as there remains among the Gentiles any moral conception of the social order, and until all faith, patriotism, and dignity are uprooted, our reign over the world shall not come . . . And the Gentiles, in their stupidity, have proved easier dupes than we expected them to be. One would expect more intelligence and more practical common sense, but they are no better than a herd of sheep. Let them graze in our fields till they become fat enough to be worthy of being immolated to our future King of the World . . . We have founded many secret associations, which all work for our purpose, under our orders and our direction. We have made it an honor, a great honor, for the Gentiles to join us in our organizations, which are, thanks to our gold, flourishing now more than ever. Yet it remains our secret that those Gentiles who betray their own and most precious interests, by joining us in our plot, should never know that those associations are of our creation, and that they serve our purpose. One of the many triumphs of our Freemasonry is that those Gentiles who become members of our Lodges, should never suspect that we are using them to build their own jails, upon whose terraces we shall erect the throne of our Universal King of the Jews; and should never know that we are commanding them to forge the chains of their own servility to our future King of the World . . . We have induced some of our children to join the Christian Body, with the explicit intimation that they should work in a still more efficient way for the disintegration of the Christian Church, by creating scandals within her. We have thus followed the advice of our Prince of the Jews, who so wisely said: 'Let some of your children become cannons, so that they may destroy the Church.' Unfortunately, not all among the 'convert' Jews have proved faithful to their mission. Many of them have even betrayed us! But, on the other hand, others have kept their promise and honored their word. Thus the counsel of our Elders has proved successful. We are the Fathers of all Revolutions, even of those which sometimes happen to turn against us. We are the supreme Masters of Peace and War. We can boast of being the Creators of the Reformation! Calvin was one of our Children; he was of Jewish descent, and

was entrusted by Jewish authority and encouraged with Jewish finance to draft his scheme in the Reformation. (Phillip II, by William Thomas Walsh, p. 248: 'The origin of Calvin' (whose real name was Chauvin). See also: Lucin Wolf, in Transactions, Jewish Historical Society of England, Vol. XI, p. 8; Goris, Les Colonies Marchandes Meridionales ? Anvers; Lea, History of the Inquisition of Spain, III, 413). Martin Luther yielded to the influence of his Jewish friends unknowingly, and again, by Jewish authority, and with Jewish finance, his plot against the Catholic Church met with success. But unfortunately he discovered the deception, and became a threat to us, so we disposed of him as we have so many others who dare to oppose us . . .

Many countries, including the United States have already fallen for our scheming. But the Christian Church is still alive . . . We must destroy it without the least delay and without the slightest mercy. Most of the Press in the world is under our Control; let us therefore encourage in a still more violent way the hatred of the world against the Christian Church. Let us intensify our activities in poisoning the morality of the Gentiles. Let us spread the spirit of revolution in the minds of the people. They must be made to despise Patriotism and the love of their family, to consider their faith as a humbug, their obedience to their Christ as a degrading servility, so that they become deaf to the appeal of the Church and blind to her warnings against us. Let us, above all, make it impossible for Christians to be reunited, or for non-Christians to join the Church; otherwise the greatest obstruction to our domination will be strengthened and all our work undone. Our plot will be unveiled, the Gentiles will turn against us, in the spirit of revenge, and our domination over them will never be realized. Let us remember that as long as there still remain active enemies of the Christian Church, we may hope to become Master of the World . . . And let us remember always that the future [Jewish King](#) will never reign in the world before Christianity is overthrown . . . " (From a series of speeches at the B'nai B'rith Convention in Paris, published shortly afterwards in the London Catholic Gazette, February, 1936; Paris Le Reveil du Peuple published similar account a little later).

It was Oliver Cromwell who readmitted the Jews into England in the 17th century. Although [Luther](#) and most of the first Protestant leaders were bitterly hostile to the Jews, as was Voltaire who was himself a Jew, and his hostility to the Jews was only to deceive Christians into feeling sorry for the Jew thus gaining easier admittance for them into the overall population of the countries. And two centuries later, the financial and political power of the Cabalistic Jews is due in part to the movements of which Luther and Voltaire were the standard-bearers.

Bibliography

(Abb? Barruel, Memoires sur le Jacobinisme. H. Belloc, The Jews and The Free Press, chap. ix; Roger Lambelin, Les Victoires d'Israel, chap. iv-v; Freemasonry and The Anti-Christian

Movement, Edward Cahill. Author of the Kulturkampf, and closely identified with Freemasonry of the extreme type. Deschamps, vol. ii, p. 416. Rev. Intern. des Soc. Sec., May 6, 1928. The Tribune (Rome) of August 28, 1927, for an important article on "Masonic Activity in Bulgaria," which, according to the writer, is directed and controlled by the Cabalistic lodges, some of which are exclusively Jewish, and all include a strong Jewish element. The Jewish lodges are those of the B'nai B'rith. Gustave Gautherot, art. "Franc-Maçonnerie" in the Dictionnaire Apologetique de la Foi Catholique, cols 124-126, where documentation is given to prove the close connection of Freemasonry with the Theosophical and Occultist movement. This is the professed object of the Masonic League of Instruction which was established in France in 1866. S.J. Deschamps, Les Sociétés Secrètes et la Société, vol. iii, p. 427; also Mgr. Jouin, Le Peril Judeo-Maconnique, vol. xii (Le Loi d'Enseignement), p. 99).

Freemasonry usually adopts the pose of outward decency but always on naturalistic principles. Morals and Dogma, p. 206. Mystic Masonry, p. 134. Mystic Masonry, p. 149. Fort, p. 464. Webb, Mon., 240. Kenneth MacKenzie, Royal Masonic Ency. Sickels, p. 84. Craftsman, p. 356. Mackey Juris, p. 38. Sickels, p. 19. Sickels p. 59. Mackey Lex, p. 100. Inner Sanctuary, 1:271. Mackey Rit. p. 123. Webb, Monitor, p. 231. Ritualist, p. 272. Sickels, p. 85. Ritual, p. 23-24. Ritual, p. 25. Ritual, p. 26-17;27; Sickels, p. 55. Sickles, p. 56. Mystic Masonry, p. 248. Clement of Alexandria. Freemasonry, Martin Wagner, p. 282. Matthew 15:24. Matthew 10:6. Isaiah 14:12. Revelation 17:3-6. Matthew 23:29, 33-36. Revelation 18:24. Revelation 19:2. Isaiah 41:8. Also see the following Scriptures: Joshua 1:2; 1 Samuel 23:10; 27:12; 2 Samuel 3:18; 7:8; 1 Kings 8:25; 8:26; 8:59; 11:32; 11:38; 20:32; 2 Kings 5:6; 21:8; 1 Chronicles 17:7; 2 Chronicles 6:16; Nehemiah 1:6; Isaiah 44:1; 44:21; 49:3; 49:6; Jeremiah 30:10; 43:10; 46:27; Ezekiel 28:25; Mal. 4:4. The New Mountain Church and The Vacant Chair, by the Rev. Joaquin Saenz Arriaga, a Mexican priest, Spanish language only.

The theme of the intimate connection between Freemasonry and the expulsion of the Society of Jesus from various countries and later on its temporary suppression has been elaborated by the Abbé Barruel in his celebrated "Memoires sur le Jacobinisme," published 1796. In the same work he shows the predominating influence of Freemasonry in the Jacobin excesses of the French Revolution. On the same subject, cf., Webster, "Secret Societies and Subversive Movements," also the valuable work of G. Martin, apparently a Masonic writer, "La Franc-Maçonnerie Francaise et la Preparation de la Revolution (Presses Universitaires de Franc, Paris, 1926)." See also "Rev. Intern. des Soc. Sec., 1926, No. 31, pp. 507ff." Dictionnaire Encyclopédique de la Théologie Catholique, Vol. I, art. "illuminés," pp. 274-275 (Paris, 1861). Isaiah 14:12. 2 Corinthians 11:14. Proofs of a Conspiracy, 1967 edition, p. 71. World Revolution, Nesta Webster, London, 1921, p. 14. Barruel, English translation, entitled History of Jacobinism, London, 1798, Vol. iv, pp. 23-24. Barruel, English translation, History of Jacobinism, p. 134. Robinson, Proofs of a Conspiracy of Freemasons and Illuminati against all the Religions and Governments of Europe, p. 161. Robinson, Proofs of a Conspiracy of Freemasons and Illuminati against all the Religions and Governments of Europe, pp. 39, 44-

45. Robinson, *Proofs of a Conspiracy of Freemasons and Illuminati against all the Religions and Governments of Europe*, p. 191; Barruel, *History of Jacobinism*, Vol. iv, pp. 317 ff. Robinson, *Proofs of a Conspiracy of Freemasons and Illuminati against all the Religions and Governments of Europe*, p. 135. Robinson, *Proofs of a Conspiracy of Freemasons and Illuminati against all the Religions and Governments of Europe*, p. 151. Maynard, *Cretineau-Joly, sa Vie Politique* (Paris, 1875), pp. 340-420; S.J. Deschamps, *Les Sociétés Secrètes et la Société*, Vol. I, chap. vi; Dillon, *War of Anti-Christ with the Church*, chaps. xiv-xv, for long extracts from these documents. The originals are still in the Vatican archives. Cretineau-Joly, *L'Eglise en face de la Revolution*, Vol. ii, pp. 120-400, quoted in Mgr. Dillon, *The War of Anti-Christ Against the Church*, pp. 68-82.

A third instance of important Masonic documents being seized and published by the civil authorities occurred in 1919, when the Hungarian Government upon the fall of Bela Kun suppressed Freemasonry and seized its archives in Budapest which have since been published. Jouin., *Le Peril Judaeo-Maconnique*, Vol. iii, p. 120; de Poncins, *The Secret Powers Behind the Revolution*, pp. 68-76. Nesta Webster, *World Revolution*, pp. 299-304, where citations similar to those given here are quoted from Bucharin, Lenin, and other modern revolutionary leaders. For proofs of the identity of the present policy of Freemasonry with the policy described in the above extracts, see the remarkable brochure entitled *La Dictature de la Franc-Maconnerie sur la France*, by A.G. Mitchel ("edition spes," Paris, 1924). *Compte Rendu du Gr. Or. de France*, p. 381, quoted in *Catholic Encyclopedia*, art. "Masonry." *Congrès de Genève*, 1902, pp. 93 ff. *Congrès de Genève*, 1902, p. 93. *Convent Grand Orient*, 1922, p. 362; Michael, p. 19. *Convent Grand Orient*, 1922, p. 362. *Convent Grand Loge de France*, 1923, p. 48. *Voeu de la Grande Loge de France*, 1923, p. 90. *Convent Grand Orient*, 1923, p. 23.

W.L. Wilmshurst, *The Meaning of Masonry*, p. 142, quoted in Penney-Hunt, *The Menace of Freemasonry*, p. 7. Wilmshurst was one of the leading British Freemasons and was a recognized authority on the Craft. *The Masonic Initiation*, p. 25. *The Masonic Initiation*, p. 18. *Off. Bull.*, 1885, vii, 29. Quoted in *Catholic Encyclopedia*, p. 778. Papus was the nom-de-plume of Dr. Gerard Encausse, the biographer of Martinez Pasqualis, who was the founder of the French Martinist Order. Encausse was an avowed Cabalist, and was the President of the Order until his death in 1916. He, consequently, may be presumed to have been within the inner Masonic circle. Mgr. Jouin's, *Les Protocols de Nilus*, pp. 162-163. As, for instance, in the *London Times*, August 16-20, 1921. Mgr. Jouin, *Les Protocols des Sages de Sion*. Trad, Serge Nilus (1^{re} ed., Paris, 1927); *Les Protocols de G. Butmi* (Paris, 1922); *Les Protocols des Sages de Sion (Coup d'Œil d'ensemble)*, 1^{re} edition (Paris, 1925). These three editions (which are published at 8 Avenue Portalis, Paris) contain all the best matter on the subject so far available; and include introductions, full discussion on genuineness and veracity, valuable appendices, etc. Gottfried Zur Beek, *Die Geheimnisse der Weisen von Zion* (Berlin, 1991). This edition, which was the first published outside of Russia, has a valuable introduction giving

many details of the history of the document in Russia up to 1914. The Jewish Period; Protocols of the Learned Elders of Zion (London, 1921) contains only the text of Nilus. The Protocols of the Wise Men of Zion (Beckwith Edition, New York, 1921) gives the text of Nilus (1917), and has an epilogue (pp. 133-164) containing some useful information connected with the Protocols. An Italian edition, edited from the offices of the weekly review *Fede e Ragione* (437 Corson Umberto, Fiesole), was published in 1921. The Polish edition (published in 1919) has for title *Bacznośc!* ("Attention"), with the words in Polish as sub-title: "Read and get read, 1897-1920." Jouin, *Le Peril Judaeo-Ma?onnique*, vols. ii, iii, v and xi 8 Avenue Portalis, Paris). The International Jew, vols. I to iv, published by the Dearborn Publishing Co., U.S.A., and sold by "The Britons," 40 Great Ormond Street, London, W.C.I. Also the London Times, May 8, 1920, and again, July 12 to 29, 1921; Morning Post ("The Cause of the World's Unrest"), July 12 to 29, 1920, and again October 24 to 27, 1921. L. Wolf, *Myth of the Jewish Menace*; or, *The Forged Protocols* (Macmillan, 1922). Webster, *Secret Societies and Subversive Movements* (London, 1924). The Secret Societies of All Ages & Countries, Charles William Heckethorn, vol. ii, pp. 61-63. Third Edition, p. 224-226; 249-251. Occult Theocracy, by Lady Queensborough, pp. 208-209. Andriano Lemmi, p. 97. *Le Diable au XIX Siecle*, p. 346. *Morals and Dogma*, pp. 1-2. Protocol 1:3-9. Protocol 3:8-11. *La Femme et l'enfant dans la Franc-Maconnerie Universelle*, by A.C. De La Rive, p. 588; and Occult Theocracy by Lady Queenborough, pp. 220-221. Fourth Reich of the Rich, by Des Griffin. Albert Pike, *Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry*, Richmond, Virginia, L.H. Jenkins, Inc. 1919, p. 384. Author Edward Waite, *A New Encyclopedia of Freemasonry and of Cognate Instituted Mysteries: Their Rites, Literature and History*, New York, Weathervane Books, 1970, Vol. II, p. 421. Arcana Workshops, *Op. Cit.*, pp. 3-4. See also Foster Bailey, *The Spirit of Masonry*, Kent, England: Lucis Press Limited, 1957, pp. 28-29. Waite, *op. cit.* p. 395. Pike, *op. cit.*, p. 148. *ibid*, p. 106. *ibid*, p. 105. *ibid*, p. 104-105. Arcana Workshops, *op. cit.* p. 2. Matthew 4:10. C. Penny Hunt, *Masons and Christ: The Menace of Freemasonry*, Finleyville, Pennsylvania: The Voice of the Nazarene Press, 1967, p. 9. Paul Hamlyn, *Greek Mythology*, London, England: Paul Hamlyn Limited, 1967, pp. 109-114. *ibid*, p. 113. *ibid*, p. 112. Shaw and McKenney, *op. cit.*, pp. 150-151. *ibid*, p. 153. Geoffrey Parrinder, ed., *World Religions from Ancient History to the Present*. New York, New York: Facts on File Publications, 1971, p. 176. See also "Osiris," *The World Book Encyclopedia*, 1961 ed. Vol. 13, p. 654. Waite, *op. cit.*, Vol. II, p. 169. The Two Babylons, p. 43. Collier's Encyclopedia, *op. cit.*, p. 338. Wilmshurst, *op. cit.*, p. 142. Isis, *Encyclopedia Britannica*, 1964 ed., Vol. 12, p. 703. Pike, *op. cit.*, pp. 15, 377, 401, 405, 504, etc. Waite, *op. cit.*, Vol. I, pp. 342-343. Darrah, *op. cit.*, p. 298. Waite, *op. cit.*, p. 440. Wilmshurst, *op. cit.*, Vol. II, p. 38. Genesis 3:7, 21. Waite, *op. cit.*, Vol. II, p. 38. Wilmshurst, *op. cit.*, p. 136. *ibid*, See also Pike, *op. cit.*, p. 496. Pike, *op. cit.*, p. 407. Hutchinson, *op. cit.*, p. 82. *ibid*. pp. 82-83. Pike, *op. cit.* Dave Hunt and Ed Decker, *The God Makers: A Shocking Expose of What the Mormon Church Really Believes*; Eugene, Oregon: Harvest House Publishers, 1984, p. 197. Bob Larson, *Larson's Book of Cults*, Wheaton, Illinois: Tyndale House

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